YAJUR VEDA

(Volume III)

(English translation of Mantras with Sanskrit text and transliteration)

यजुर्वेद

तृतीयो भागः

YAJUR VEDA

Volume III

[Text, Translation : Chapters 26-40]

तृतीयो भागः

[मूलपाठः, अनुवादश्च - काण्ड 26-40]

English Translation

by

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम्। (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less then one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

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YAJURVEDA SAṀHITĀ

यजुर्वेद संहिता

अथ षड्विंशोऽध्यायः ।

अग्निश्च पृथिवी च सन्नते ते मे सं नमतामदो वायुश्चान्तरिक्षं च सन्नते ते मे सं नमतामद
आदित्यश्च द्यौश्च सन्नते ते मे सं नमतामद आपश्च वरुणश्च सन्नते ते मे सं नमतामदः ।
सप्त सꣳसदो अष्टमी भूतसाधनी । सकामाँ२ अध्वनस्कुरु संज्ञानमस्तु मेऽमुना ॥ १ ॥

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याꣳ शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुप मादो नमतु ॥ २ ॥

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ।
उपयामगृहीतोऽसि बृहस्पतये त्वै—ष ते योनिर्—बृहस्पतये त्वा ॥ ३ ॥

ATHA ṢAḌVIMŚO'DHYĀYAḤ

Agniśca pṛthivī ca sannate te me saṁ namatāmado (i) vāyuścāntarikṣaṁ ca sannate te me saṁ namatāmada (ii) ādityaśca dyauśca sannate te me saṁ namatāmada (iii) āpaśca varuṇásca sannate te me saṁ namatāmada (iv). Sapta saṁsado aṣṭamī bhūtasādhanī. Sakāmāṅ adhvanaskuru saṁjñānamastu me' munā (v). //1//

Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyaḥ.
Brahmarājānyābhyāṁ śūdrāya cāryāya ca svāya cāraṇāya ca.
Priyo devānāṁ dakṣiṇāyai dāturiha bhūyāsamayaṁ me kāmaḥ samṛdhyatāmupa mādo namatu (i). //2//

Bṛhaspate ati yadaryo arhād dyumadvibhāti kratumajjaneṣu.
Yaddīdayacchavasa ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram (i).
Upayāmagṛhīto' si bṛhaspataye tvai- (iii) ṣa te yonir- (iv) bṛhaspataye tvā (v). //3//

CHAPTER TWENTY-SIX

1. O Lord, fire and earth have submitted to you; may they make so and so submit to me. (1) Wind and mid-space have submitted to you; may they make so and so submit to me. (2) The sun and sky have submitted to you; may they make so and so submit to me. (3) Waters and ocean have submitted to you; may they make so and so submit to me. (4) Here we have a set of seven and eighth, the earth, is the sustainer of all beings. Make our ways capable of fulfilling our desires. May I have complete harmony with so and so. (5)

2. O Lord, may I address this auspicious speech of yours to all the people, intellectuals and administrators, workers and producers of wealth, our kinsmen and the strangers. May I become favourite of the learned ones and of him, who gives liberal guerdon. May such and such wish of mine be fulfilled; may I get affection of so and so. (1)

3. May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purpose, O Lord Supreme, born of truth. (1) O devotional bliss, you have been duly accepted. (2) You to the Lord Supreme. (3) This is your abode. (4) You to the Lord Supreme. (5)

इन्द्र गोमन्निह या॑हि पिबा॒ सोमं॑ शतक्रतो । वि॒द्यद्भि॒र्ग्राव॑भिः सु॒तम् ।
उ॒प॒या॒मगृ॑हीतो॒ऽसी॒न्द्रा॑य त्वा॒ गोम॑त ए॒ष ते॒ योनि॒रिन्द्रा॑य त्वा॒ गोम॑ते ॥ ४ ॥

इन्द्रा या॑हि वृत्रहन्पिबा॒ सोमं॑ शतक्रतो । गोम॑द्भि॒र्ग्राव॑भिः सु॒तम् ।
उ॒प॒या॒मगृ॑हीतो॒ऽसी॒न्द्रा॑य त्वा॒ गोम॑त ए॒ष ते॒ योनि॒रिन्द्रा॑य त्वा॒ गोम॑ते ॥ ५ ॥

ऋ॒तावा॑नं वैश्वान॒रमृ॒तस्य॒ ज्योति॑ष॒स्पति॑म् । अज॑स्रं घ॒र्ममी॑महे ।
उ॒प॒या॒मगृ॑हीतोऽसि वैश्वान॒राय॑ त्वै॒ष ते॒ योनि॑र्वैश्वान॒राय॑ त्वा ॥ ६ ॥

वै॒श्वा॒न॒रस्य॑ सुम॒तौ स्या॑म॒ राजा॒ हि कं॒ भुव॑नानामभि॒श्रीः ।
इ॒तो जा॒तो विश्व॑मि॒दं वि च॑ष्टे वैश्वान॒रो य॑तते॒ सूर्ये॑ण ॥
उ॒प॒या॒मगृ॑हीतोऽसि वैश्वान॒राय॑ त्वै॒ष ते॒ योनि॑र्वैश्वान॒राय॑ त्वा ॥ ७ ॥

वै॒श्वा॒न॒रो न॑ ऊ॒तय॒ आ प्र या॑तु परा॒वतः॑ । अ॒ग्निरु॒क्थेन॒ वाह॑सा ॥
उ॒प॒या॒मगृ॑हीतोऽसि वैश्वान॒राय॑ त्वै॒ष ते॒ योनि॑र्वैश्वान॒राय॑ त्वा ॥ ८ ॥

Indra gomanniha yāhi pibā somaṁ śatakrato. Vidyadbhirgrāvabhiḥ sutam (i).
Upayāmagṛhīto'sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir- (iv) indrāya ṭvā gomate (v). //4//

Indrā yāhi vṛtrahan pibā somaṁ śatakrato. Gomadbhirgrāvabhiḥ sutam (i).
Upayāmagṛhīto' sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir- (iv) indrāya tvā gomate. (v). //5//

Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim. Ajasraṁ gharmamīmahe (i).
Upayāmagṛhīto'si (ii) vaiśvānarāya tvai-(iii) ṣa te yonir- (iv) vaiśvānarāya tvā (v). //6//

Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ.
Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa (i).
Upayāmagṛhīto' si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir- (iv) vaiśvānarāya tvā (v). //7//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirukthena vāhasā (i).
Upayāmagṛhīto'si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir- (iv) vaiśvānarāyā tvā (v). //8//

4. O resplendent Lord, rich in divine speech, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)

5. O resplendent Lord, slayer of evil tendencies, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)

6. We seek the continuous warmth, full of righteousness, benefactor of all men, the Lord of truth and light. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)

7. May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This leader of all accompanies the rising sun. (1) You have been duly accepted. (2) You to the leader of all. (3) This is your abode. (4) You to the leader of all. (5)

8. May the adorable Lord, benefactor of all men, come to our succour from far away riding the praises as a vehicle. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् ॥
उपयामगृहीतोऽस्यग्नये त्वा वर्चसे एष ते योनिरग्नये त्वा वर्चसे ॥ ९ ॥
महाँ२ इन्द्रो वज्रहस्तः षोडशी शर्म यच्छतु । हन्तु पाप्मानं योऽस्मान्द्वेष्टि ॥
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥ १० ॥
तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः । अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥११॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो । महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥ १२ ॥
एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥ १३ ॥
ऋतवस्ते यज्ञं वि तन्वन्तु मासा रक्षन्तु ते हविः ।
संवत्सरस्ते यज्ञं दधातु नः प्रजां च परि पातु नः ॥ १४ ॥
उपह्वरे गिरीणाᳬं सङ्गमे च नदीनाम् । धिया विप्रो अजायत ॥ १५ ॥

Agnirṛṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ. Tamīmahe mahāgayam (i).
Upayāmagṛhīto'sya- (ii) gnaye tvā varcase (iii) eṣa te yonir- ((iv) agnaye tvā varcase (v). //9//

Mahāñ indro vajrahastaḥ ṣodaśī śarma yacchatu. Hantu pāpmānaṁ yo'samāndveṣṭi (i). Upayāmagṛhīto' si (ii) mahendrāya tvai- (iii) ṣa te yonir- (iv) mahendrāya tvā (v). //10//

Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe (i). //11//

Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso. Mahiṣīva tvadrayistvadvājā udīrate (i). //12//

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ. Ebhirvardhāsa indubhiḥ (i). //13//

Ṛtavaste yajñaṁ vi tanvantu māsā rakṣantu te haviḥ.
Saṁvatsaraste yajñaṁ dadhātu naḥ prajāṁ ca pari pātu naḥ (i). //14//

Upahvare girīṇāṁ saṅgame ca nadīnām. Dhiyā vipro ajāyata (i). //15//

9. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder of sacrifices. Hymned by the great, we solicit His blessings. (1) You have been duly accepted. (2) You to the adorable Lord, the lustrous. (3) This is your abode. (4) You to the adorable Lord, the lustrous. (5)

10. May the great resplendent Lord, wielding thunderbolt in His hand, complete with all His sixteen aspects, grant shelter to us. May He kill the sinful, who cherishes malice against us. (1) You have been duly accepted. (2) You to the great resplendent Lord. (3) This is your abode. (4) You to the great resplendent Lord. (5)

11. We offer love and praise with our hymns, as cows low to their calves in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. (1)

12. The praise, which best conveys our veneration, is due to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity, since from your grace proceed vast riches and ample food and strength. (1)

13. O adorable Lord, may you be with us. We shall augument you with drops of divine love. (1)

14. May the seasons make your sacrifice flourish; may the months secure your sacrifical offerings; may the year guard your sacrifice for us and protect our progeny from all the quarters. (1)

15. The all-wise Lord manifests Himself to them, who pray in the valleys of mountains and at the confluence of streams. (1)

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे । उग्रꣳ शर्म महि श्रवः ॥ १६ ॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्रव ॥ १७ ॥
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥ १८ ॥
अनु वीरैरनु पुष्यास्म गोभिरन्वश्वैरनु सर्वेण पुष्टैः ।
अनु द्विपदाऽनु चतुष्पदा वयं देवा नो यज्ञमृतुथा नयन्तु ॥ १९ ॥
अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारꣳ सोमपीतये ॥ २० ॥
अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना । त्वꣳ हि रत्नधा असि ॥ २१ ॥
द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादृतुभिरिष्यत ॥ २२ ॥
तवायꣳ सोमस्त्वमेह्यर्वाङ् शश्वत्तमꣳ सुमना अस्य पाहि ।
अस्मिन् यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥ २३ ॥

Uccā te jātamandhaso divi sadbhumyā dade. Ugraṁ śarma mahi śravaḥ (i). //16//

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit pari srava (i). //17//

Enā viśvānyarya ā dyumnāni mānuṣāṇām. Siṣāsanto vanāmahe (i). //18//

Anu vīrairanu puṣyāsma gobhiranvaśvairanu sarveṇa puṣṭaiḥ.
Anu dvipadā'nu catuṣpadā vayaṁ devā no yajñamṛtuthā nayantu (i). //19//

Agne patnīrihā vaha devānāmuśatīrupa. Tvaṣṭāraṁ somapītaye (i). //20//

Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā. Tvaṁ hi ratnadhā asi (i). //21//

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata (i). //22//

Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā asya pāhi.
Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra (i). //23//

16. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, renown and sustenance. (1)

17. O divine elixir, possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. (1)

18. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men and enjoy it not alone, but distributing it judiciously among ourselves. (1)

19. May we prosper with brave sons, cows, horses and all other things that make for prosperity. With bipeds as well as with quadrupeds, may we prosper. May the bounties of Nature guide our sacrifice in due seasons. (1)

20. O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. (1)

21. O selfless benefactor, the supreme Architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you, as all treasures of wealth and wisdom belong to you alone. (1)

22. May those, who seek and give true wealth and wisdom, be firmly established in the world and command respect in their society. May they dedicate their work to God. (1)

23. O resplendent Self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. (1)

अमेवं नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मदस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥ २४ ॥
स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥ २५ ॥
रक्षोहा विश्वचर्षणिरभि योनिमयोहते । द्रोणे सधस्थमासदत् ॥ २६ ॥

Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana.
Athā madasva jujuṣāṇo andhasastvaṣṭardevebhirjanibhiḥ sumadgaṇaḥ (i). //24//

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ (i). //25//

Rakṣohā viśvacarṣaṇirabhi yonimayohate. Droṇe sadhasthamāsadat (i). //26//

24. Quick to respond to our invitations, please come to us as if to your own homes. Be seated on grass-mats, and enjoy. O architect, may you rejoice in taking food in the pleasant company of the enlightened men and women. (1)

25. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the resplendent Self. (1)

26. It is all-beholding, and a destroyer of the wicked; when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. (1)

अथ सप्तविंशोऽध्यायः ।

समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः ॥ १ ॥

सं चेध्यस्वाग्ने प्र च बोधयैनमुच्च तिष्ठ महते सौभगाय ।
मा च रिषदुपसत्ता ते अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥ २ ॥

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहा नो अभिमातिजिच्च स्वे गये जागृह्यप्रयुच्छन् ॥ ३ ॥

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन्पूर्वचितो निकारिणः ।
क्षत्रमग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टृतः ॥ ४ ॥

क्षत्रेणाग्ने स्वायुः सं रभस्व मित्रेणाग्ने मित्रधेये यतस्व ।
सजातानां मध्यमस्था एधि राज्ञामग्ने विहव्यो दीदिहीह ॥ ५ ॥

ATHA SAPTAVIṀŚO' DHYĀYAḤ

Samāstvāgna ṛtavo vardhayantu saṁvatsarā ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā ā bhāhi pradiśaścatasraḥ (i). //1//

Saṁ cedhyasvāgne pra ca bodhayainamucca tiṣṭha mahate saubhagāya. Mā ca riṣadupasattā te agne brahmāṇaste yaśasaḥ santu mānye (i). //2//

Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvaraṇe bhavā naḥ. Sapatnahā no abhimātijicca sve gaye jāgṛhyaprayucchan (i). //3//

Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpūrvacito nikāriṇaḥ. Kṣatramagne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭṛtaḥ (i). //4//

Kṣatreṇāgne svāyuḥ saṁ rabhasva mitreṇāgne mitradheye yatasva. Sajātānāṁ madhyamasthā edhi rājñamagne vihavyo dīdihīha (i). //5//

CHAPTER TWENTY-SEVEN

1. O fire divine, may the months, the seasons, and the years as well as the truthful sages augment you. May you shine gloriously with your celestial brilliance and illuminate all the four quarters. (1)

2. May you, O fire divine, kindle up; enlighten this sacrificer and get up for the great fortune. O adorable Lord, may those, who stand by you, never come to any harm; may those, who know you, be glorious and none else. (1)

3. O adorable leader, these intellectuals, present here, choose you. May you be auspicious to us in this unanimous choice of ours. Slayer of our rivals and conqueror of our foes, may you be always awake and alert in your place with ceaseless care. (1)

4. O adorable leader, may you collect all the riches here; may not the wicked, who have gathered strength already, be able to injure you. O adorable leader, may the administration be easy to control for you. May your supporter grow strong ever-unharmed. (1)

5. O adorable leader, lead your life defending the weak; Behave with friends in a friendly manner, O adorable leader. Established in the midst of kinsmen and with abundant supplies, may you, adorable leader, shine out among kings brightly. (1)

अति निहो अति स्रिधोऽत्यचित्तिमत्यरातिमग्ने ।
विश्वा ह्यग्ने दुरिता सहस्वाथास्मभ्यꣳ सहवीराꣳ रयिं दाः ॥ ६ ॥

अनाधृष्यो जातवेदा अनिष्टृतो विराडग्ने क्षत्रभृद्दीदिहीह ।
विश्वा आशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिरद्य परि पाहि नो वृधे ॥ ७ ॥

बृहस्पते सवितर्बोधयैनꣳ संशितं चित्सन्तराꣳ सꣳ शिशाधि ।
वर्धयैनं महते सौभगाय विश्व एनमनु मदन्तु देवाः ॥ ८ ॥
अमुत्रभूयादध यद्यमस्य बृहस्पते अभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने भिषजा शचीभिः ॥ ९ ॥
उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १० ॥
ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचीꣳष्यग्नेः । द्युमत्तमा सुप्रतीकस्य सूनोः ॥ ११ ॥
तनूनपादसुरो विश्ववेदा देवो देवेषु देवः । पथो अनक्तु मध्वा घृतेन ॥ १२ ॥

Ati niho ati sridho' tyacittimatyarātimagne.
Viśvā hyagne duritā sahasvāthāsmabhyaṁ sahavīrāṁ rayiṁ dāḥ (i). //6//

Anādhṛṣyo jātavedā aniṣṭṛto virāḍagne kṣatrabhṛddīdihīha. Viśvā āśāḥ pramuñcan mānuṣīrbhiyaḥ śivebhiradya pari pāhi no vṛdhe (i). //7//

Bṛhaspate savitarbodhayainaṁ saṁśitaṁ citsantarāṁ saṁ siśādhi. Vardhayainaṁ mahate saubhagāya viśva enamanu madantu devāḥ (i). //8//

Amutrabhūyādadha yadyamasya bṛhaspate abhiśastera-muñcaḥ. Pratyauhatāmaśvinā mṛtyumasmāddevānāmagne bhiṣajā śacībhiḥ (i). //9//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //10//

Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkasya sūnoḥ (i). //11//

Tanūnapādasuro viśvavedā devo deveṣu devaḥ. Patho anaktu madhvā ghṛtena (i). //12//

6. O adorable Lord, may you keep us away from merciless killers, from bad characters, from thoughtlessness and from miserliness. O adorable Lord, drive away all sorrows and sufferings; bestow on us wealth, and bless us with brave sons. (1)

7. O adorable Lord, may you shine here always unconquerable, omniscient, uninjurable; refulgent, and holder of protective power. Making all the regions free from human terrors, may you today protect us from all sides with propitious means, so that we may prosper. (1)

8. O impeller Lord Supreme, may you enlighten this sacrificer and guide him though already initiated. May you exalt him to great good fortune, and may all the learned ones rejoice in his delight. (1)

9. O adorable Lord Supreme, you have freed us from the curse of death, and from birth in the yonder world. May the two healers, curers of the learned ones, drive the death away from this sacrificer with their skill. (1)

10. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divine. (1)

11. Uplifting are the kindling woods of this fire divine and uplifting and most enlightening are the brilliant glows of this fair-faced, worthy son. (1) (Samidh = kindling wood).

12. May the adorable Lord, preserver of bodies and bestower of life, omniscient, the supreme Lord, the god among gods, provide our paths of life with honey and butter. (1) (Tanūnapāt = preserver of bodies).

मध्वा यज्ञं नक्षसे प्रीणानो नराशꣳसो अग्ने । सुकृद्देवः सविता विश्ववारः ॥ १३ ॥
अच्छायमेति शवसा घृतेनेडानो वह्निर्नमसा । अग्निꣳ स्रुचो अध्वरेषु प्रयत्सु ॥ १४ ॥
स यक्षदस्य महिमानमग्नेः स ई मन्द्रा सुप्रयसः । वसुश्चेतिष्ठो वसुधातमश्च ॥ १५ ॥
द्वारो देवीरन्वस्य विश्वे व्रता ददन्ते अग्नेः । उरुव्यचसो धाम्ना पत्यमानाः ॥ १६ ॥
ते अस्य योषणे दिव्ये न योना उषासानक्ता । इमं यज्ञमवतामध्वरं नः ॥ १७ ॥
दैव्या होतारा ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वामभि गृणीतम् । कृणुतं नः स्विष्टिम् ॥ १८ ॥
तिस्रो देवीर्बर्हिरेदꣳ सदन्त्विडा सरस्वती भारती । मही गृणाना ॥ १९ ॥
तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् । रायस्पोषं वि ष्यतु नाभिमस्मे ॥ २० ॥

Madhvā yajñaṁ nakṣase prīṇāno narāśaṁso agne. Sukṛddevaḥ savitā viśvavāraḥ (i). //13//

Acchāyameti śavasā ghṛteneḍāno vahnirnamasā. Agniṁ sruco adhvareṣu prayatsu (i). //14//

Sa yakṣadasya mahimānamagneḥ sa īṁ mandrā suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca (i). //15//

Dvāro devīranvasya viśve vratā dadante agneḥ. Uruvyacaso dhāmnā patyamānāḥ (i). //16//

Te asya yoṣaṇe divye na yonā uṣāsānaktā. Imaṁ yajñamavatāmadhvaraṁ naḥ. (i). //17//

Daivyā hotārā ūrdhvamadhvaraṁ no'gnerjihvāmabhi gṛṇītam. Kṛṇutaṁ naḥ sviṣṭim (i). //18//

Tisro devīrbarhiredaṁ sadantviḍā sarasvatī bhāratī. Mahī gṛṇānā (i). //19//

Tannasturīpamadbhutaṁ purukṣu tvaṣṭā suvīryam. Rāyaspoṣaṁ vi ṣyatu nābhimasme (i). //20//

13. O adorable Lord, praised by men and pleased, come to the sacrifice with sweetness. You are, O Lord, performer of righteous deeds, impeller and bestower of grace on all. (1) (Narāśaṁsaḥ = praised by men).

14. As the ladles move in proceeding sacrifices, this fire, being implored with purified butter and food, moves with its force towards the adorable Lord. (1) (Īḍānaḥ= being implored).

15. Let the sacrificer pay homage to the greatness of this adorable Lord, as He is the provider of pleasing foods; He is the real wealth; He is the awakener; and He is the greatest bestower of wealth. (1)

16. Vastly wide and rich in accommodation, the divine doors follow all the functions of this fire. (1) (Devīḥ dvāraḥ = divine doors).

17. May those two heavenly damsels, dawn and night, preserve this sacred sacrifice of ours in the house of this man (the sacrificer). (1) (Uṣāsā-naktā = dawn and night).

18. O two divine priests (the healers), may you raise this sacrifice of ours to lofty heights, and may you praise it, that is the tongue of fire, as if; make our sacrifice successful. (1) (Daivya - hotārā = divine priests).

19. May the three great divinities, the divine intellect, the divine speech, and the divine culture, praised by all, be seated at this sacrifice. (1) (Tisro-devīḥ = three great divinities : Iḍā, Sarasvatī, Bhārati).

20. May the divine Architect pour on our navel the quick-coming and wonderful abundance of riches contributed by the multitude and enhancing power. (1) (Tvaṣṭṛ = divine architect).

वनस्पतेऽव सृजा रराणस्त्मना देवेषु। अग्निर्हव्यꣳ शमिता सूदयाति॥२१॥
अग्ने स्वाहा कृणुहि जातवेद इन्द्राय हव्यम्। विश्वे देवा हविरिदं जुषन्ताम्॥२२॥

पीवो अन्ना रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः।
ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः॥२३॥

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम्।
अध वायुं नियुतः सश्चत स्वा उत श्वेतं वसुधितिं निरेके॥२४॥

आपो ह यद्बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम्।
ततो देवानाꣳ समवर्त्ततासुरेकः कस्मै देवाय हविषा विधेम॥२५॥

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम्।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम॥२६॥

प्र याभिर्यासि दाश्वाꣳसमच्छा नियुद्भिर्वायविष्टये दुरोणे।
नि नो रयिꣳ सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः॥२७॥

Vanaspate' va srjā rarāṇastmnā deveṣu. Agnirhavyaṁ śamitā sūdayāti (i). //21//

Agne svāhā kṛṇuhi jātaveda indrāya havyam. Viśve devā haviridaṁ juṣantām (i). //22//

Pīvo annā rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthurviśvennaraḥ svapatyāni cakruḥ (i). //23//

Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam.
Adha vāyuṁ niyutaḥ saścata svā uta śvetaṁ vasudhitiṁ nireke (i). //24//

Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragnim.

Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā vidhema (i). //25//

Yaścidāpo mahinā paryapaśyaddakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt kasmai devāya haviṣā vidhema (i). //26//

Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvāyaviṣṭaye duroṇe.
Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ (i). //27//

21. O Lord of forests, rejoicing by yourself among the bounties of Nature, grant us those sacrificial supplies, which the soothing fire seasons. (1) (Vanaspati = Lord of forests).

22. O adorable Lord, O omniscient, may you bestow on the aspirant plenty of supplies with the auspicious utterance. May all the enlightened ones enjoy these offerings. (1) (Svāhākṛti = auspicious utterance).

23. The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men, who are well-fed and abound in riches. They are of one mind, ever-ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. (1)

24. Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i.e. flawlessly honest) and the dispenser of wealth, whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. (1)

25. When the mighty waters come all over, containing the primeval germ, desirous of giving birth to the fire, prior to that exists one vital force amongst the bounties of Nature; Him we worship with our oblations. (1)

26. Who in His greatness oversees the waters containing the creative vital force and initiating sacrifice, and who is the only God over all the bounties of Nature; Him we worship with our oblations. (1)

27. O wind divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. (1)

आ नो नियुद्भिः शतिनीभिरध्वरꣳ सहस्रिणीभिरुप याहि यज्ञम्।
वायो अस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥ २८ ॥

नियुत्वान्वायवा गह्ययꣳ शुक्रो अयामि ते। गन्तासि सुन्वतो गृहम् ॥ २९ ॥

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ ३० ॥

वायुरग्रेगा यज्ञप्रीः साकं गन्मनसा यज्ञम्। शिवो नियुद्भिः शिवाभिः ॥ ३१ ॥

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि। नियुत्वान्त्सोमपीतये ॥ ३२ ॥

एकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विꣳशती च।
तिसृभिश्च वहसे त्रिꣳशता नियुद्भिर्वायविह ता वि मुञ्च ॥ ३३ ॥

तव वायवृतस्पते त्वष्टुर्जामातरद्भुत। अवाꣳस्या वृणीमहे ॥ ३४ ॥

Ā no niyudbhiḥ śatinībhiradhvaraṁ saharsiṇībhirupa yāhi yajñam.
Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ (i). //28//

Niyutvānvāyavā gahyayaṁ śukro ayāmi te. Gantāsi sunvato gṛham (i). //29//

Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā (i). //30//

Vāyuragregā yajñaprīḥ sākaṁ ganmanasā yajñam. Śivo niyudbhiḥ sivābhih (i). //31//

Vāyo ye te sahasriṇo rathāsastebhirā gahi. Niyutvāntsomapītaye (i). //32//

Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye viṁśatī ca.
Tisṛbhiśca vahase triṁśatā niyudbhirvāyaviha tā vi muñca (i). ///33//

Tava vāyavṛtaspate tvaṣṭurjāmātaradbhuta. Avāṁsyā vṛṇīmahe (i). //34//

28. May you come, O wind divine, to our solemn worship with the yoked forces, which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. (1)

29. May you, O sense of touch, with all your awareness, come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting houses, where you get it. (1)

30. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the same perceptions, to enjoy the exhilarating experience. (1)

31. May the wind divine, moving in the forefront, pleased with sacrifices, the auspicious one, come to our sacrifice with a happy frame of mind conveyed by propitious actions. (1)

32. You are most welcome, O sense of touch, to come with your entire awareness in thousandfold chariots, which you possess, to participate in enjoying the glory of creation. (1)

33. O self-existent Lord, may you come to our sacrifice with one and ten, with two and twenty, and with three and thirty mares that carry you. O vital one, unyoke them here. (1)

34. O divine wind, Lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (1) (Tvaṣṭṛ the sun, whose daughter Uṣā is wedded to the wind, Vāyu).

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥३५॥

न त्वावाँ२ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ ३६ ॥

त्वामिद्धि हवामहे सातौ वाजस्य कारवः । त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥३७॥

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
गामश्वꣳ रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ ३८ ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥ ३९ ॥

कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः । दृढा चिदारुजे वसु ॥ ४० ॥

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतये ॥ ४१ ॥

Abhi tvā śura nonumo'dugdhā iva dhenavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ. (i). //35//

Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe (i). //36//

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ (i). //37//

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe (i). //38//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā (i). //39//

Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu (i). //40//

Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām. Śatam bhavāsyūtaye (i). //41//

35. O brave resplendent Lord, Lord of all movable and stationary things, beholder of universe, we call loudly to you like unmilked cows (with udders full). (1)

36. No other such as you are, on the earth and heaven, has been in the past or shall be in future. O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. (1)

37. O resplendent Lord, we, the poet sages, invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. (1)

38. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force, fit to drive your chariot as you grant to everyone, aspiring to be victorious. (1)

39. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)

40. What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures? (1)

41. May you, protector of us, your friends and admirers, come to us with a hundred protections. (1)

यज्ञा-यज्ञा वो अग्नये गिरा-गिरा च दक्षसे ।
प्र-प्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ ४२ ॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥ ४३ ॥

ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्वविता भुवद्वृध उत त्राता तनूनाम् ॥ ४४ ॥

संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि । उषसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामर्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्तां संवत्सरस्ते कल्पताम् । प्रेत्या एत्यै सं चाञ्च प्र च सारय । सुपर्णचिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवः सीद ॥ ४५ ॥

Yajñā-yajñā vo agnaye girā-girā ca dakṣase.
Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam (i). //42//

Pāhi no agna ekayā pāhyuta dvitīyayā.
Pāhi gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso (i). //43//

Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye.
Bhuvadvājeṣvavitā bhuvadvṛdha uta trātā tanūnām (i). //44//

Saṁvatsaro'si parivatsaro'sīdāvatsaro' sīdvatsaro'si vatsaro'si.
Uṣasaste kalpantāmahorātrāste kalpantāmardhamāsāste kalpantāṁ māsāste kalpantāmṛtavaste kalpantāṁ saṁvatsaraste kalpatām.
Pretyā etyai saṁ cāñca pra ca sāraya. Suparṇacidasi tayā devatayā' ṅgirasvad dhruvaḥ sīda (i). //45//

42. At every benevolent work, glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. (1)

43. O adorable Lord, protect us through the first, and protect through the second hymn. Protect us through three hymns, and through four, O Lord of energy, O Lord of riches. (1)

44. He is the source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. (1)

45. In a five year cycle, the first year is Saṁvatsara; the second year Parivatsra; the third year Idāvatsara; the fourth year Idvatsara; and the fifth year Vatsara. You are all the five of them. May the dawns be secured for you; may the days and nights be secured for you; may the half-months (fortnights) be secured for you; may the months be secured for you; may the seasons be secured for you; may the year be secured for you. May you wane and wax for their departure and arrival. You are the collector of fine leaves. With that divinity may you be established here blazing bright. (1)

अथाष्टाविंशोऽध्यायः ।

होता यक्षत्समिधेन्द्रमिडस्पदे नाभा पृथिव्या अधि ।
दिवो वर्ष्मन्त्समिध्यत ओजिष्ठश्चर्षणीसहां वेत्वाज्यस्य होतर्यज ॥ १ ॥

होता यक्षत्तनूनपातमूतिभिर्जेतारमपराजितम् ।
इन्द्रं देवꣳ स्वर्विदं पथिभिर्मधुमत्तमैर्नराशꣳसेन तेजसा वेत्वाज्यस्य होतर्यज ॥ २ ॥

होता यक्षदिडाभिरिन्द्रमीडितमाजुह्वानममर्त्यम् ।
देवो देवैः सवीर्यो वज्रहस्तः पुरन्दरो वेत्वाज्यस्य होतर्यज ॥ ३ ॥

होता यक्षद्बर्हिषीन्द्रं निषद्वरं वृषभं नर्यापसम् ।
वसुभी रुद्रैरादित्यैः सयुग्भिर्बर्हिरासदद्वेत्वाज्यस्य होतर्यज ॥ ४ ॥

ATHĀṢṬĀVIMŚO' DHYĀYAḤ

Hotā yakṣatsamidhendramiḍaspade nābhā pṛthivyā adhi.
Divo varṣmantsamidhyata ojiṣṭhaścarṣaṇīsahāṁ vetvājyasya hotaryaja (i). //1//

Hotā yakṣattanūnpātamūtibhirjetāramaparājitam.
Indraṁ devaṁ svarvidaṁ pathibhirmadhumattamair-narāśaṁsena tejasā vetvājyasya hotaryaja (i). //2//

Hotā yakṣadiḍābhirindramīḍitamājuhvānamamartyam.
Devo davaiḥ savīryo vajrahastaḥ purandaro vetvājyasya hotaryaja (i) //3//

Hotā yakṣadbarhiṣīndraṁ niṣadvaraṁ vṛṣabhaṁ naryāpasam.
Vasubhī rudrairādityaiḥ sayugbhirbarhirāsadadvetvājyasya hotaryaja (i). //4//

CHAPTER TWENTY-EIGHT

1. The sacrificer worships the respledent Lord with the kindling wood (*samit*) at the place of sacrifice in the earth's navel. The cosmic fire is enkindled by the mightiest Lord of conquerors of men in the highest place of the heaven. May He enjoy (the sacrifice). O sacrificer, offer oblations of purified butter. (1)

2. The sacrificer worships the respledent Lord, the protector of the body (*tanūnapāt*) with His protective aids, conqueror of all, and always unconquered, the divine and the Lord, who conducts (us) to the world of light by the sweetest paths with His radiance praised by men. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

3. The sacrificer worships with praises (*iḍā*) the resplendent Lord, praised and invoked (by worshippers), the immortal one. May the divine Lord, full of vigour, wielder of thunderbolt, subduer of (enemy's) cities, enjoy it. O sacrificer, offer oblations of purified butter. (1)

4. In the sacrifice, the sacrificer worships the respledent Lord, the best among all occupying seats, the showerer (of bliss) and performer of actions beneficial for men. May He come and be seated on the sacred grass (*barhiṣ*) with the young, the adult and the mature sages as His companions. May he enjoy it. O sacrificer, offer oblations of purified butter. (1)

होता यक्षदोजो न वीर्यꣳ सहो द्वार इन्द्रमवर्धयन् ।
सुप्रायणा अस्मिन्यज्ञे वि श्रयन्तामृतावृधो द्वार इन्द्राय मीढुषे व्यन्त्वाज्यस्य होतर्यज ॥ ५ ॥

होता यक्षदुषे इन्द्रस्य धेनू सुदुघे मातरा मही ।
सवातरौ न तेजसा वत्समिन्द्रमवर्धतां वीतामाज्यस्य होतर्यज ॥ ६ ॥

होता यक्षद्दैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः ।
कवी देवौ प्रचेतसाविन्द्राय धत्त इन्द्रियं वीतामाज्यस्य होतर्यज ॥ ७ ॥

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपस इडा सरस्वती भारती महीः ।
इन्द्रपत्नीर्हविष्मतीर्व्यन्त्वाज्यस्य होतर्यज ॥ ८ ॥

होता यक्षत्त्वष्टारमिन्द्रं देवं भिषजꣳ सुयजं घृतश्रियम् ।
पुरुरूपꣳ सुरेतसं मघोनमिन्द्राय त्वष्टा दधदिन्द्रियाणि वेत्वाज्यस्य होतर्यज ॥ ९ ॥

Hotā yakṣadojo na vīryaṁ saho dvāra indramavardhayan.
Suprāyaṇā asminyajñe vi śrayantāmṛtāvṛdho dvāra indrāya mīḍhuṣe vyantvājyasya hotaryaja (i). //5//

Hotā yakṣaduṣe indrasya dhenū sudughe mātarā mahī.
Savātarau na tejasā vatsamindramavardhatāṁ vītāmājyasya hotaryaja (i). //6//

Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendram bhiṣajyataḥ.
Kavī devau pracetasāvindrāya dhatta indriyaṁ vītamājyasya hotaryaja (i). //7//

Hotā yakṣattisro devīrna bheṣajaṁ trayastridhātavo' pasa iḍā sarasvatī bhāratī mahīḥ.
Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja (i). //8//

Hotā yakṣattvaṣṭāramindraṁ devaṁ bhiṣajaṁ suyajaṁ ghṛtaśriyam.
Pururūpaṁ suretasaṁ maghonamindrāya tvaṣṭā dadhadindriyāṇi vetvājyasya hotaryaja (i). //9//

5. The sacrificer worships the divine doors (*devīr-dvāraḥ*), which have fostered the force, manly vigour and endurance of the aspirant. May those doors, exalters of truth, open wide in this sacrifice, allowing an easy passage to the aspirant, the bounteous showerer. May they enjoy. O sacrificer, offer oblations of purified butter. (1)

6. The sacrificer worships the two dawns (i.e. morning and evening; *uṣāsā-naktā*), which are two cows, easy to milk, and superb mothers. Both of them, like two cows having only one common calf, foster the aspirant, the calf, with lustre. May both of them enjoy. O sacrificer, offer oblations of purfied butter. (1)

7. The sacrificer worships the two divine priests (*daivyā-hotārā*), the two physicians, two friends, who cure the aspirant of his ills with sacrificial oblations. May those two divinities, full of vision and excellent wisdom, bestow on the aspirant indomitable strength. May both of them enjoy. O sacrificer, offer oblations of purified butter. (1)

8. The sacrificer worships the three mighty divinities (*tisro-devīḥ*), the divine intellect, the divine speech and the divine culture, which are like three deep- acting remedies effecting three elements of the body. May those mistresses of the aspirant and rich in abundant sacrificial supplies enjoy. O sacrificer, offer oblations of purified butter. (1)

9. The sacrificer worships the universal Architect (*tvaṣṭṛ*), the resplendent Lord, the divine physician, worthy of good worship, bright as purified butter, assuming various forms, prolific and bounteous. May the universal Architect bestow power of all the sense-organs on the aspirant. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुं धियो जोष्टारमिन्द्रियम्।
मध्वा समञ्जन्पथिभिः सुगेभिः स्वदाति यज्ञं मधुना घृतेन वेत्वाज्यस्य होतर्यज ॥ १० ॥
होता यक्षदिन्द्रꣳ स्वाहाऽऽज्यस्य स्वाहा मेदसः स्वाहा स्तोकानाꣳ स्वाहा स्वाहाकृतीनाꣳ
स्वाहा हव्यसूक्तीनाम्। स्वाहा देवा आज्यपा जुषाणा इन्द्र आज्यस्य व्यन्तु होतर्यज ॥ ११ ॥
देवं बर्हिरिन्द्रꣳ सुदेवं देवैर्वीरवत्स्तीर्णं वेद्यामवर्धयत्।
वस्तोर्वृतं प्राक्तोर्भृतꣳ राया बर्हिष्मतोऽत्यगाद्वसुवने वसुधेयस्य वेतु यज ॥ १२ ॥
देवीर्द्वार इन्द्रꣳ सङ्घाते वीड्वीर्यामन्नवर्धयन्। आ वत्सेन तरुणेन कुमारेण च
मीवतापार्वाणꣳ रेणुककाटं नुदन्तां वसुवने वसुधेयस्य व्यन्तु यज ॥ १३ ॥
देवी उषासानक्तेन्द्रं यज्ञे प्रयत्यह्वेताम्।
दैवीर्विशः प्रायासिष्टाꣳ सुप्रीते सुधिते वसुवने वसुधेयस्य वीतां यज ॥ १४ ॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ dhiyo joṣṭāramindriyam.
Madhvā samañjanpathibhiḥ sugebhiḥ svadāti yajñaṁ madhunā ghṛtena vetvājyasya hotaryaja (i). //10//

Hotā yakṣadindraṁ svāhā" jyasya svāhā medasaḥ svāhā stokānāṁ svāhā svāhākṛtīnāṁ svāhā havyasūktīnām. Svāhā devā ājyapā juṣāṇā indra ājyasya vyantu hotaryaja (i). //11//

Devaṁ barhirindraṁ sudevaṁ devairvīravatstīrṇaṁ vedyāmavardhayat.
Vastorvṛtaṁ prāktorbhṛtaṁ rāyā barhiṣma-to'tyagādvasuvane vasudheyaysya vetu yaja (i). //12//

Devīrdvāra indraṁ saṅghāte vīḍvīryāmannavardhayan. Ā vatsena taruṇena kumāreṇa ca mīvatāpārvāṇaṁ reṇukakāṭaṁ nudantāṁ vasuvane vasudheyasya vyantu yaja (i). //13//

Devī uṣasānaktendraṁ yajñe prayatyahvetām.
Daivīrviśaḥ prāyāsiṣṭāṁ suprīte sudhite vasuvane vasudheyasya vītāṁ yaja (i). //14//

10. The sacrificer worships the Lord of forests (*vanaspati*), seasoner of the sacrificial materials, performer of a hundred selfless deeds, lover of intellect, and bestower of power of all the sense-organs. Leading us by sweet and easy paths, and filling our sacrifice with abundant purified butter, He makes them pleasing. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

11. The sacrificer worships the resplendent Lord; *svāhā* of the purified butter; *svāhā* of the fatty substances; *svāhā* of the drops (of clarified butter); *svāhā* of the utterance of word *svāhā; svāhā* of the recitations of the beautiful hymns. May the learned ones, fond of butter, and the aspirant, enjoy. O sacrificer, offer oblations of purified butter. (1)

12. The divine herbage (*barhiṣ*), spread upon the altar by the learned ones, capable of producing sons, fosters the strength of the greatly divine aspirant. Collected in the day and processed at night, it surpasses in richness those others who have got herbs. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

13. The divine doors (*devīr-dvārah*), praiseworthy and closely joined, foster the strength of the aspirant in action. May they keep away the unmarried boys and adults from the dust-covered dangerous pits, as they run forward violently. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

14. The divine dawn and the night (*uṣāsā-naktā*) call (and arouse) the divine aspirant, when the sacrifice advances. May they, well-pleased and highly beneficial, go to the people divine. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी जोष्ट्री वसुधिती देवमिन्द्रमवर्धताम् । अयाव्यन्याघा द्वेषांस्यान्या
वक्षद्वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥ १५ ॥

देवी ऊर्जाहुती दुघे सुदुघे पयसेन्द्रमवर्धताम् ।
इषमूर्जमन्या वक्षत्सग्धिं सपीतिमन्या नवेन पूर्वं दयमाने पुराणेन नवमधातामूर्जमूर्जाहुती
ऊर्जयमाने वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥ १६ ॥

देवा दैव्या होतारा देवमिन्द्रमवर्धताम् ।
हताघशंसावाभार्ष्टां वसु वार्याणि यजमानाय शिक्षितौ वसुवने वसुधेयस्य वीतां यज ॥ १७ ॥

देवीस्तिस्रस्तिस्रो देवीः पतिमिन्द्रमवर्धयन् ।
अस्पृक्षद्भारती दिवं रुद्रैर्यज्ञं सरस्वतीडा वसुमती गृहान् वसुवने वसुधेयस्य व्यन्तु यज ॥१८॥

Devī joṣṭrī vasudhitī devamindramavardhatām. Ayāvyanyāghā dveṣāṁsyānyā vakṣadvasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja (i). //15//

Devī ūrjāhutī dughe sudughe payasendramavardhatām. Iṣamūrjamanyā vakṣatsagdhiṁ sapītimanyā navena pūrvaṁ dayamāne purāṇena navamadhātāmūrjamūrjāhutī ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja (i). //16//

Devā daivyā hotārā devamindramavardhatām. Hatāghaśaṁsāvābhārṣṭāṁ vasu vāryāṇi yajamānāya śikṣitau vasuvane vasudheyasya vītāṁ yaja (i). //17//

Devīstisrastisro devīḥ patimindramavardhyan. Aspṛkṣadbhāratī divaṁ rudrairyajñaṁ sarasvatīḍā vasumatī gṛhān vasuvane vasudheyasya vyantu yaja (i). //18//

15. The divine heaven and earth (*joṣṭrī*), omniscient, bestowers of rich treasures, foster the strength of the aspirant. One of them drives away the sins and the hatred, and the other brings the coveted treasures for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

16. The divine heaven (*ūrjā*) and earth (*āhuti*), the two teeming cows, easy to milk, foster the strength of the aspirant with their milk. One of them (*ūrjā*) provides with the food and vigour and the other (*āhuti*) brings feasting and banqueting. Bestowers of strength, the heaven and earth are pleased to put new energy in the old and the energy of the old in the new; and well-ordained they supply the sacrificer with riches. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

17. The two divine celestial priests (*daivyā-hotārā*) foster the strength of the divine aspirant. May both of them, the slayers of those who praise the sins, knowing well the realities, bring the coveted riches for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

18. The divinities three, the three divinities (*tisro-devīḥ*) exalt the aspirant, their master. The divine culture touches the heights of the heaven; the divine speech, in company of the adult sages, spreads the sacrifice; and the divine intellect, full of riches, fills our homes. At the time of the distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

देव इन्द्रो नराशꣳसस्त्रिवरूथस्त्रिबन्धुरो देवमिन्द्रमवर्धयत् ।
शतेन शितिपृष्ठानामाहितः सहस्रेण प्र वर्तते मित्रावरुणेदस्य होत्रमर्हतो बृहस्पति स्तोत्रमश्विनाध्वर्यवं वसुवने वसुधेयस्य वेतु यज ॥ १९ ॥

देवो देवैर्वनस्पतिर्हिरण्यपर्णो मधुशाखः सुपिप्पलो देवमिन्द्रमवर्धयत् ।
दिवमग्रेणास्पृक्षदान्तरिक्षं पृथिवीमदृꣳहीद्वसुवने वसुधेयस्य वेतु यज ॥ २० ॥

देवं बर्हिर्वारितीनां देवमिन्द्रमवर्धयत् ।
स्वासस्थमिन्द्रेणासन्नमन्या बर्हीꣳष्यभ्यभूद्वसुवने वसुधेयस्य वेतु यज ॥ २१ ॥

देवो अग्निः स्विष्टकृद्देवमिन्द्रमवर्धयत् ।
स्विष्टं कुर्वन्त्स्विष्टकृत्स्विष्टमद्य करोतु नो वसुवने वसुधेयस्य वेतु यज ॥ २२ ॥

Deva indro narāśaṁsastrivarūthastribandhuro devamindramavardhayat.
Śatena śitipṛṣṭhānāmāhitaḥ sahasreṇa pra vartate mitrāvaruṇedasya hotramarhato bṛhaspati stotramaśvinādhvaryavaṁ vasuvane vasudheyasya vetu yaja (i). //19//

Devo devairvanaspatirhiraṇyaparṇo madhuśākhaḥ supippalo devamindramavardhayat.
Divamagreṇāspṛkṣadāntarikṣaṁ pṛthivīmadṛṁhīdvasuvane vasudheyasya vetu yaja (i). //20//

Devaṁ barhirvāritīnāṁ devamindramavardhayat.
Svāsasthamindreṇāsannamanyā barhīṁṣyabhyabhūdvasuvane vasudheyasya vetu yaja (i). //21//

Devo agnih svistakṛddevamindramavardhayat.
Sviṣṭaṁ kurvantsviṣṭakṛt sviṣṭamadya karotu no vasuvane vasudheyasya vetu yaja (i). //22//

19. The radiant resplendent Lord, praised by men (*narāśaṁsa*), having three abodes, and shielding thrice, raises the strength of the divine aspirant. Seated on hundreds of bright-backed rays, He moves forth in thousands (innumerable) of them. Of course the sun and the ocean deserve to be His priests, the great teacher His praise-singer, and the two healers His leading priests. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

20. The divine Lord of forests (*vanaspati*), laden with golden leaves, spreading out sweet branches, bearing dainty fruit, heightens the strength of the divine aspirant. With His top, He touches the high heaven as well as the mid-space, and He stabilizes the earth. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

21. The shining sacrifice (*barhiṣ*), the most coveted, heightens the strength of the divine aspirant. This sacrifice, nobly performed by the aspirant, subdues all the other sacrifices. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

22. The divine adorable Lord, fulfiller of good desires (*sviṣṭakṛt*), fosters the divine aspirant. May the fulfiller of good desires, fulfilling good desires, accomplish today for us what we desire. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

अग्निमद्य होतारमवृणीतायं यजमानः पचन्पक्तीः पचन्पुरोडाशं बध्नन्निन्द्राय छागम् ।
सूपस्था अद्य देवो वनस्पतिरभवदिन्द्राय छागेन ।
अघत्तं मेदस्तः प्रति पचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥ २३ ॥

होता यक्षत्समिधानं महद्यशः सुसमिद्धं वरेण्यमग्निमिन्द्रं वयोधसम् ।
गायत्रीं छन्द इन्द्रियं त्र्यविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २४ ॥

होता यक्षत्तनूनपातमुद्भिदं यं गर्भमदितिर्दधे शुचिमिन्द्रं वयोधसम् ।
उष्णिहं छन्द इन्द्रियं दित्यवाहं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २५ ॥

Agnimadya hotāramavṛṇītāyaṁ yajamanaḥ pacan paktīḥ pacan puroḍāśaṁ badhnannindrāya chāgam (i).
Sūpasthā adya devo vanaspatirabhavadindrāya chāgena.
Aghattaṁ medastaḥ prati pacatāgrabhīdavīvṛdhatpuroḍāśena (ii).
Tvāmadya ṛṣe (iii). //23//

Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamiddhaṁ vareṇyamagnimindraṁ vayodhasam.
Gāyatrīṁ chanda indriyaṁ tryaviṁ gāṁ dadhadvetvājyasya hotaryaja (i). //24//

Hotā yakṣattanūnapātamudbhidaṁ yaṁ garbham-aditirdadhe śucimindraṁ vayodhasam.
Uṣṇihaṁ chanda indriyaṁ dityavāhaṁ gāṁ vayo dadhadve-tvājyasya hotaryaja (i). //25//

23. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice-cakes as offerings; he has procured a goat for the aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given, and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

24. Let the sacrificer worship the resplendent Lord, the fire enkindled, enjoying great fame, fully ablaze (*susamiddha*), venerable, adorable and bestower of long life. May He come to us with the *gāyatrī* metre, bringing powers of all the sense-organs, with an eighteen months old calf, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

25. Let the sacrificer worship the resplendent Lord, the protector of bodies (*tanūnapāt*), the one who brings sacrifices to fruition, the germ that was conceived by the Eternity, pure and bestower of long life. May He come to us with *uṣṇik* metre, bringing powers of all the sense-organs, a two year bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षदीडेन्यमीडितं वृत्रहन्तममिडाभिरीड्यꣳ सहः सोममिन्द्रं वयोधसम् ।
अनुष्टुभं छन्द इन्द्रियं पञ्चाविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २६ ॥
होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यꣳ सीदन्तं बर्हिषि प्रियेऽमृतेन्द्रं वयोधसम् ।
बृहतीं छन्द इन्द्रियं त्रिवत्सं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २७ ॥
होता यक्षद्व्यचस्वतीः सुप्रायणा ऋतावृधो द्वारो देवीर्हिरण्ययीर्ब्रह्माणमिन्द्रं वयोधसम् ।
पङ्क्तिं छन्द इहेन्द्रियं तुर्यवाहं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ २८ ॥
होता यक्षत्सुपेशसा सुशिल्पे बृहती उभे नक्तोषासा न दर्शते विश्वमिन्द्रं वयोधसम् ।
त्रिष्टुभं छन्द इहेन्द्रियं पष्ठवाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥ २९ ॥

Hotā yakṣadīḍenyamīḍitaṁ vṛtrahantamamiḍābhirīḍyaṁ sahaḥ somamindraṁ vayodhasam.
Anuṣṭubhaṁ chanda indriyaṁ pañcāviṁ gāṁ vayo dadhadvetvājyasya hotaryaja(i). //26//

Hotā yakṣatsubarhiṣaṁ pūṣaṇvantamamartyaṁ sīdantam barhiṣi priye' mṛtendraṁ vayodhasam.
Bṛhatīṁ chanda indriyaṁ trivatsaṁ gāṁ vayo dadhadvetvājyasya hotaryaja (i). //27//

Hotā yakṣadvyacasvatīḥ suprāyaṇā ṛtāvṛdho dvāro devīrhiraṇyayīrbrahmāṇamindraṁ vayodhasam. Paṅktiṁ chanda ihendriyaṁ turyavāhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja (i). //28//

Hotā yakṣat supeśasā suśilpe bṛhatī ubhe naktoṣāsā na darśate viśvamindraṁ vayodhasam. Triṣṭubhaṁ chanda ihendriyaṁ paṣṭhavāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja (i). //29//

26. Let the sacrificer worship the resplendent Lord, worthy of praise (*īḍenyam*), and praised by sages, the greatest killer of evils, laudable with laudations, bestower of endurance, bliss as well as of long life. May He come to us with the *anuṣṭup* metre, bringing powers of all the sense-organs, a thirty months old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

27. Let the sacrificer worship the resplendent Lord, performer of the great sacrifice (*barhiṣ*), the Lord of all nourishment, immortal, bestower of long life, seated at the sacrifice so dear to Him. May He come to us with the *bṛhatī* metre, bringing powers of all the sense-organs, a three years old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

28. Let the sacrificer worship the golden divine doors (*devīr dvārah*) opening wide, allowing easy passage and strengtheners of the right, and also the resplendent Lord, the knowledge-incarnate and the bestower of long life. May they come to us with the *paṅkti* metre, bringing powers of all the sense-organs, a four years old bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

29. Let the sacrificer worship both the night and the dawn (*naktoṣāsā*), beautiful of form, having varied colours, lofty, as if showing all this universe to the resplendent Lord, bestower of long life. May both of them come to us with the *triṣṭubh* metre, bringing powers of all the sense-organs, a bullock capable of carrying burden, bestower of long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्प्रचेतसा देवानामुत्तमं यशो होतारा दैव्या कवी सयुजेन्द्रं वयोधसम् ।
जगतीं छन्द इन्द्रियमनड्वाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥ ३० ॥
होता यक्षत्पेशस्वतीस्तिस्रो देवीर्हिरण्ययीर्भारतीर्बृहतीर्महीः पतिमिन्द्रं वयोधसम् ।
विराजं छन्द इहेन्द्रियं धेनुं गां न वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ ३१ ॥
होता यक्षत्सुरेतसं त्वष्टारं पुष्टिवर्धनꣳ रूपाणि बिभ्रतं पृथक् पुष्टिमिन्द्रं वयोधसम् ।
द्विपदं छन्द इन्द्रियमुक्षाणं गां न वयो दधद्वेत्वाज्यस्य होतर्यज ॥ ३२ ॥
होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुꣳ हिरण्यपर्णमुक्थिनꣳ रशनां बिभ्रतं वशिं
भगमिन्द्रं वयोधसम् । ककुभं छन्द इहेन्द्रियं वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥३३॥

Hotā yakṣatpracetasā devānāmuttamaṁ yaśo hotārā daivyā kavī sayujendraṁ vayodhasam. Jagatīṁ chanda indriyamanaḍvāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja (i). //30//

Hotā yakṣatpeśasvatīstisro devīrhiranyayīrbhāratīrbṛhatīr-mahīḥ patimindraṁ vayodhasam. Virājaṁ chanda ihendriyaṁ dhenuṁ gāṁ na vayo dadhadvyantvājyasya hotaryaja (i). //31//

Hotā yakṣatsuretasaṁ tvaṣṭāraṁ puṣṭivardhanaṁ rūpāṇi bibhrataṁ pṛthak puṣṭimindraṁ vayodhasam. Dvipadaṁ chanda indriyamukṣāṇaṁ gāṁ na vayo dadhadvetvājyasya hotaryaja (i). //32//

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ hiraṇyaparṇamukthinaṁ raśanāṁ bibhrataṁ vaśiṁ bhagamindraṁ vayodhasam. Kakubhaṁ chanda ihendriyaṁ vaśāṁ vehataṁ gāṁ vayo dadhadvetvā-jyasya hotaryaja (i). //33//

30. Let the sacrificer worship the two celestial priests (*daivyā hotārā*), that are the best glories of the bounties of Nature, both full of wisdom and having vision, staying always as companions, and the resplendent Lord, bestower of long life. May both of them come to us with the *jagatī* metre, bringing powers of all the sense-organs, a bullock capable of pulling the cart, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

31. Let the sacrificer worship the three divinities (*tisro devīḥ),* beautiful of form, the divine culture, the divine speech and the divine intellect (Bhāratī, Sarasvatī and Iḍā), lofty, golden and great, and their master the resplendent Lord, bestower of long life. May they come to us with the *virāṭ* metre, bringing the power of all the sense-organs, a milch-cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

32. Let the sacrificer worship the universal Architect (*tvaṣṭṛ*), of prolific seed, fosterer of nourishment, assuming various different forms and bestowing nourishment and long life on the aspirant. May He come to us with the two-footed (*dvipada*) metre, bringing power of all the sense-organs, a bull capable of impregnation, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

33. Let the sacrificer worship the Lord of the forests (*vanaspati*), the seasoner of sacrificial materials, performer of a hundred selfless deeds, laden with golden leaves, worthy of praises, wearing a beautiful girdle, and bestower of prosperity and long life on the aspirant. May He come to us with the *kakup* metre, bringing power of all the sense-organs, a barren and calf-slipping cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्स्वाहाकृतीरग्निं गृहपतिं पृथग्वरुणं भेषजं कविं क्षत्रमिन्द्रं वयोधसम् ।
अतिच्छन्दसं छन्द इन्द्रियं बृहदृषभं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ ३४ ॥

देवं बर्हिर्वयोधसं देवमिन्द्रमवर्धयत् ।
गायत्र्या छन्दसेन्द्रियं चक्षुरिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ३५ ॥

देवीर्द्वारो वयोधसꣳ शुचिमिन्द्रमवर्धयन् ।
उष्णिहा छन्दसेन्द्रियं प्राणमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥ ३६ ॥

देवी उषासानक्ता देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।
अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३७ ॥

देवी जोष्ट्री वसुधिती देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।
बृहत्या छन्दसेन्द्रियꣳ श्रोत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३८ ॥

Hotā yakṣatsvāhākṛtīragniṁ gṛhapatiṁ pṛthagvaruṇam bheṣajaṁ kaviṁ kṣatramindraṁ vayodhasam. Aticchandasaṁ chanda indriyaṁ bṛhadṛṣabhaṁ gāṁ vayo dadhadvayntvājyasya hotaryaja (i). //34//

Devaṁ barhirvayodhasaṁ devamindramavardhayat.
Gāyatryā chandasendriyaṁ cakṣurindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //35//

Devīrdvāro vayodhasaṁ śucimindramavardhayan.
Uṣṇihā chandasendriyaṁ prāṇamindre vayo dadhadvasuvane vasudheyasya vyantu yaja (i). //36//

Devī uṣāsānaktā devamindraṁ vayodhasaṁ devī devamavardhatām.
Anuṣṭubhā chandasendriyaṁ balamindre vayo dadhadvasuvane vītāṁ yaja (i). //37//

Devī joṣṭrī vasudhitī devamindraṁ vayodhasaṁ devī devamavardhatām.
Bṛhatyā chandasendriyaṁ śrotramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja (i). //38//

34. Let the sacrificer worship the utterances of *svāhā* (*svāhākṛti*), apart from the adorable Lord, the great householder, and the venerable Lord, curer of diseases, full of vision and bestower of ruling power and long life on the aspirant. May they come to us with the *aticchandas* metre, bringing power of all the sense-organs, a huge (strong) bull bestower of long life. O sacrificer, offer oblations of purified butter. (1)

35. The divine sacrifice (*barhiṣ*) makes the divine aspirant prosper enjoying a long life; with the *gāyatrī* metre, it bestows on the aspirant resplendence, vision and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

36. The divine doors (*devīr dvāraḥ*) make the pious aspirant prosper enjoying a long life; with the *uṣṇik* metre, they bestow on the aspirant resplendence, vital breath and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

37. The divine dawn and night (*uṣāsā-naktā*) both make the divine aspirant prosper with a long life–divinities aiding a divinity; with the *anuṣṭup* metre, they bestow on the aspirant resplendence, power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

38. The two shining divinities (*joṣṭrī*), affectionate and wealth-bestowing (i.e. heaven and earth), make the divine aspirant prosper with a long life—divinities aiding a divinity; with the *bṛhatī* metre, they bestow on the aspirant resplendence, hearing-power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी ऊर्जाहुती दुघे सुदुघे पयसेन्द्रं वयोधसं देवी देवमवर्धताम् ।
पङ्क्त्या छन्दसेन्द्रियꣳ शुक्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३९ ॥

देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवौ देवमवर्धताम् ।
त्रिष्टुभा छन्दसेन्द्रियं त्विषिमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ४० ॥

देवीस्तिस्रस्तिस्रो देवीर्वयोधसं पतिमिन्द्रमवर्धयन् ।
जगत्या छन्दसेन्द्रियꣳ शूषमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥ ४१ ॥

देवो नराशꣳसो देवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
विराजा छन्दसेन्द्रियꣳ रूपमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४२ ॥

देवो वनस्पतिर्देवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
द्विपदा छन्दसेन्द्रियं भगमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४३ ॥

Devī ūrjāhutī dughe sudughe payasendraṁ vayodhasaṁ devī devamavardhatām.
Paṅktyā chandasendriyaṁ śukramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja (i). //39//

Devā daivyā hotārā devamindraṁ vayodhasaṁ devau devamavardhatām.
Triṣṭubhā chandasendriyaṁ tviṣimindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja (i). //40//

Devīstisrastisro devīrvayodhasaṁ patimindramavardhayan.
Jagatyā chandasendriyaṁ śūṣamindre vayo dadhadvasuvane vasudheyasya vyantu yaja (i). //41//

Devo naraśaṁso devamindraṁ vayodhasaṁ devo devamavardhayat.

Virājā chandasendriyaṁ rūpamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //42//

Devo vanspatirdevamindraṁ vayodhasaṁ devo devamavardhayat.
Dvipadā chandasendriyaṁ bhagamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //43//

39. The divine heaven (*ūrjā*) and earth (*āhuti*), two teeming cows easy to milk, make the aspirant prosper with milk, giving him a long life—divinities aiding a divinity; with the *paṅkti* metre, both of them bestow on the aspirant resplendence, manly vigour and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

40. Two shining divine priests (*daivyā-hotārā*) make the aspirant prosper with a long life—two divinities aiding a divinity; with the *triṣṭubh* metre, they bestow on the aspirant resplendence, lustre and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

41. The divinities three, the three divinities (*tisro-devīḥ*) make the aspirant, their Lord, to prosper with a long life; with the *jagatī* metre, they bestow on the aspirant resplendence, might and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

42. The divine Lord, praised by men (*narāśaṁsaḥ*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *virāṭ* metre, He bestows on the aspirant resplendence, beautiful form and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

43. The divine Lord of forests (*vanaspati*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with a two-footed (*dvipada*) metre, He bestows on the aspirant resplendence, fortune and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

देवं बर्हिर्वारितीनां देवमिन्द्रं वयोधसं देवं देवमवर्धयत् ।
ककुभा छन्दसेन्द्रियं यश इन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४४ ॥
देवो अग्निः स्विष्टकृद्देवमिन्द्रं वयोधसं देवमवर्धयत् ।
अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४५ ॥
अग्निमद्य होतारमवृणीतायं यजमानः पचन्पक्तीः पचन्पुरोडाशं बध्नन्निन्द्राय वयोधसे छागम् ।
सूपस्था अद्य देवो वनस्पतिरभवदिन्द्राय वयोधसे छागेन ।
अघत्तं मेदस्तः प्रतिपचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥ ४६ ॥

Devaṁ barhirvāritīnāṁ devamindraṁ vayodhasaṁ devaṁ devamvardhayat.
Kakubhā chandasendriyaṁ yaśa indre vayo dadhadvasuvane vasudheyasya vetu vaja (i). //44//

Devo agniḥ sviṣṭakṛddevamindraṁ vayodhasaṁ devo devamavardhayat.
Aticchandasā chandasendriyaṁ kṣatramindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //45//

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacanpaktīḥ pacanpuroḍāśaṁ badhnannindrāya vayodhase chāgam (i).
Sūpasthā adya devo vanspatirabhavadindrāya vayodhase chāgena.
Aghattaṁ medastaḥ pratipacatāgrabhīdavīvṛdhatpuro-ḍāśena (ii). Tvāmadya ṛṣe (iii). //46//

44. The divine herbage (*barhiṣ*), born out of water, makes the divine aspirant prosper with a long life— a divinity aiding a divinity; with a *kakup* metre, it bestows on the aspirant resplendence, fame and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

45. The fire divine, fulfiller of good desires (*sviṣṭakṛt*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *aticchandas* metre, it bestows on the aspirant resplendence, the ruling power and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

46. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the aged aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

अथैकोनत्रिंशोऽध्यायः ।

समिद्धो अञ्जन् कृदरं मतीनां घृतमग्ने मधुमत्पिन्वमानः ।
वाजी वहन् वाजिनं जातवेदो देवानां वक्षि प्रियमा सधस्थम् ॥ १ ॥

घृतेनाञ्जन्त्सं पथो देवयानान् प्रजानन् वाज्यप्येतु देवान् ।
अनु त्वा सप्ते प्रदिशः सचन्ताꣳ स्वधामस्मै यजमानाय धेहि ॥ २ ॥

ईड्यश्चासि वन्द्यश्च वाजिन्नाशुश्चासि मेध्यश्च सप्ते ।
अग्निष्ट्वा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु जातवेदाः ॥ ३ ॥

स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम् ।
देवेभिर्युक्तमदितिः सजोषाः स्योनं कृण्वाना सुविते दधातु ॥ ४ ॥

एता उ वः सुभगा विश्वरूपा वि पक्षोभिः श्रयमाणा उदातैः ।
ऋष्वाः सतीः कवषः शुम्भमाना द्वारो देवीः सुप्रायणा भवन्तु ॥ ५ ॥

ATHAIKONATRIMŚO' DHYĀYAḤ

Samiddho añjan kṛdaraṁ matīnāṁ ghṛtamagne madhumatpinvamānaḥ.
Vājī vahan vājinaṁ jātavedo devānāṁ vakṣi priyamā sadhastham (i). //1//

Ghṛtenāñjantsaṁ patho devayānān prajānan vājyapyetu devān. Anu tvā sapte pradiṣaḥ sacantāṁ svadhāmasmai yajamānāya dhehi (i). //2//

Īḍyaścāsi vandyaśca vājinnāśūścāsi medhyaśca sapte.
Agniṣṭvā devairvasubhiḥ sajoṣāḥ prītaṁ vahniṁ vahatu jātavedāḥ (i). //3//

Stīrṇaṁ barhiḥ suṣṭarīmā juṣāṇoru pṛthu prathamānaṁ pṛthivyām. Devebhiryuktamditiḥ sajoṣāḥ syonaṁ kṛṇvānā suvite dadhātu (i). //4//

Etā u vaḥ subhagā viśvarūpā vi pakṣobhiḥ śrayamāṇā udātaiḥ. Ṛṣvāḥ satīḥ kavaṣaḥ śumbhamānā dvāro devīḥ suprāyaṇā bhavantu (i). //5//

CHAPTER TWENTY-NINE

1. O fire divine, having been kindled (*samiddaḥ*) and enjoying sweet melted butter, you illuminate the abode of wise ones. O speedy one, O omniscient, supporting this resolute sacrificer, may you lead him to the coveted meeting place of the enlightened ones. (1)

2. O fire divine, balming with purified butter (*tanūnapāt*) the godly paths known to you, may you, the speedy one, reach the enlightened ones. O restive courser, may all the mid-regions submit to you; may you provide sustenance to this sacrificer. (1)

3. O adorable leader, full of strength, an object of praise (*īḍyaḥ*) and reverence you are; O speedy like a courser, you are quick and wise. May the omniscient adorable Lord conduct you in concert with the enlightened young sages to the pleasing (sacrificial) fire. (1)

4. May we spread the sacred grass (*barhiṣ*) well, so that spreading out widely it covers the vast earth completely. May the Eternity, accordant and bestowing happiness, bless our sacrifice, attended by the enlightened ones, with good fortune. (1)

5. May your these divine doors (*devīr-dvāraḥ*), pleasing to look at, constructed in various designs, having uplifting panes for opening, lofty and closely fitting, creaking and richly adorned, always offer an easy passage. (1)

अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभि संविदाने ।
उषासा वां सुहिरण्ये सुशिल्पे ऋतस्य योनाविह सादयामि ॥ ६ ॥

प्रथमा वां सरथिना सुवर्णा देवौ पश्यन्तौ भुवनानि विश्वा ।
अपिप्रयं चोदना वां मिमाना होतारा ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

आदित्यैर्नो भारती वष्टु यज्ञं सरस्वती सह रुद्रैर्न आवीत् ।
इडोपहूता वसुभिः सजोषा यज्ञं नो देवीरमृतेषु धत्त ॥ ८ ॥

त्वष्टा वीरं देवकामं जजान त्वष्टुरर्वा जायत आशुरश्वः ।
त्वष्टेदं विश्वं भुवनं जजान बहोः कर्तारमिह यक्षि होतः ॥ ९ ॥

अश्वो घृतेन त्मन्या समक्त उप देवाँ२ ऋतुशः पाथ एतु ।
वनस्पतिर्देवलोकं प्रजानन्नग्निना हव्या स्वदितानि वक्षत् ॥ १० ॥

प्रजापतेस्तपसा वावृधानः सद्यो जातो दधिषे यज्ञमग्ने ।
स्वाहाकृतेन हविषा पुरोगा याहि साध्या हविरदन्तु देवाः ॥ ११ ॥

Antarā mitrāvaruṇā carantī mukhaṁ yajñānāmabhi saṁvidāne.
Uṣāsā vāṁ suhiraṇye suśilpe ṛtasya yonāviha sādayāmi (i). //6//

Prathamā vāṁ sarathinā suvarṇā devau paśyantau bhuvanāni viśvā.
Apiprayaṁ codanā vāṁ mimānā hotārā jyotiḥ pradiśā diśantā (i). //7//

Ādityairno bhāratī vaṣṭu yajñaṁ sarasvatī saha rudairna āvīt. Iḍopahūtā vasubhiḥ sajoṣā yajñaṁ no devīramṛteṣu dhatta (i). //8//

Tvaṣṭā vīraṁ devakāmaṁ jajāna tvaṣṭurarvā jāyata āśuraśvaḥ. Tvaṣṭedaṁ viśvaṁ bhuvanaṁ jajāna bahoḥ kartāramiha yakṣi hotaḥ (i). //9//

Aśvo ghṛtena tmanyā samakta upa devāṅ ṛtuśaḥ pātha etu.
Vanaspatirdevalokaṁ prajānannagninā havyā svaditāni vakṣat (i). //10//

Prajāpatestapasā vāvṛdhānaḥ sadyo jāto dadhiṣe yajñamagne. Svāhākṛtena haviṣā purogā yāhi sādhyā haviradantu devāḥ (i). //11//

6. O you two dawns (*uṣāsā*), travelling between the sun and the ocean, indicating the time of beginning the sacrifices, beauteous with gold and marvellous with art, I hereby settle you in the abode of truth. (1)

7. (O sacrificer and sacrificer's wife), I have pleased your divine priests (*hotārā*), who are first and foremost, riding on a common chariot, fair-coloured, two divinities overseeing all the worlds, urging both of you to pious actions, and illuminating all the regions for your guidance. (1)

8. May the divine culture (*bhāratī*) along with the old sages adorn our sacrifice; may the divine speech (*sarasvatī*) along with the adult sages protect us; may the divine intellect (*iḍā*) invoked in concert with the young sages (also come); may these divinities place our sacrifice among the immortals. (1)

9. The universal Architect (*tvaṣṭṛ*) creates the hero devoted to the enlightened ones; from the universal Architect is born the moving, quick-running courser (i.e. the sun); the universal Architect has created all this world; O priest, may you worship Him at this sacrifice, who has created this vast universe. (1)

10. May the courser (the sun), sprinkling (the world) with his own water, bring food to the enlightened ones in due seasons. May the Lord of the forests (*vanaspati*), knowing full well, carry the offerings tasted by the fire, to the world of the enlightened ones. (1)

11. O adorable leader, growing strong with the fervour of the Lord of creatures, you start supporting the sacrifice as soon as you are born. March in the forefront with the oblation offered with the utterance *svāhā* (*svāhā-kṛta*), so that the deserving enlightened ones may enjoy the sacrificial offerings. (1)

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥ १२ ॥
यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात् सूरादश्वं वसवो निरतष्ट ॥ १३ ॥
असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥ १४ ॥
त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन् यत्रा त आहुः परमं जनित्रम् ॥ १५ ॥
इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥ १६ ॥
आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥ १७ ॥

Yadakrandaḥ prathamaṁ jāyamāna udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyaṁ mahi jātaṁ te arvan (i). //12//

Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanāmagṛbhṇāt sūrādaśvaṁ vasavo niratasṭa (i). //13//

Asi yamo asyādityo arvannasi trito guhyena vratena.
Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni (i). //14//

Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre.
Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram (i). //15//

Imā te vājinnavamārjanānīmā śaphānāṁ saniturnidhānā.
Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ (i). //16//

Ātmanāṁ te manasārādajānāmavo divā patayantaṁ pataṅgam. Śiro apaśyam pathibhiḥ sugebhirareṇubhirjehamānaṁ patatri (i). //17//

12. O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. (1)

13. The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic Architect, you have fabricated this horse from that luminous giant body. (1)

14. O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminouos space. (1)

15. They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. (1)

16. O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, partcipating in the ceremony. Here are your auspicious reins, which are protectors of the rites that preserve it. (1)

17. I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. (1)

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः।
यदा ते मर्त्तो अनु भोगमानडादिद् ग्रसिष्ठ ओषधीरजीगः॥ १८॥

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम्।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते॥ १९॥

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत्।
देवा इदस्य हविरद्यमायन् यो अर्वन्तं प्रथमो अध्यतिष्ठत्॥ २०॥

ईर्मान्तासः शिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः।
हंसा इव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः॥ २१॥

तव शरीरं पतयिष्ण्वर्वन्तव चित्तं वात इव ध्रजीमान्।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति॥ २२॥

उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः।
अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः॥ २३॥

Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa ā pade goḥ. Yadā te marto anu bhogamānaḍādid grasiṣṭha oṣadhīrajīgaḥ(i). //18//

Anu tvā ratho anu maryo arvannanu gāvo' nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyuranu devā mamire vīryaṁ te (i). //19//

Hiraṇyaśṛṅgo'yoasya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantaṁ prathamo adhyatiṣṭhat (i). //20//

Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyam-ajmamaśvāḥ (i). //21//

Tava śarīraṁ patayiṣṇvarvantava cittaṁ vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti (i). //22//

Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābhirasyānu paścāt kavayo yanti rebhāḥ (i). //23//

18. I behold your most excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. (1)

19. O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. (1)

20. His mien is of gold; his feet are of iron, and fleet as thought. The supreme self seems inferior to him in speed. All the bounties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. (1)

21. O full-haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. (1)

22. Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien toss in manifold directions and spread beautifully in the forest. (1)

23. The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. (1)

उप प्रागात्परमं यत्सधस्थमर्वाँ२ अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥ २४ ॥

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ २५ ॥

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजि॰
मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २६ ॥
नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्रतवः शुचयो धियन्धाः स्वदन्ति देवा उभयानि हव्या ॥ २७ ॥
आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ २८ ॥

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ २९ ॥

Upa prāgātparamaṁ yatsadhasthamarvāñ acchā pitaraṁ mātaraṁ ca. Adyā devāñjuṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi (i). //24//

Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ (i). //25//

Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadayā sujihva.
Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ (i). //26//

Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyandhāḥ svadanti devā ubhayāni havyā (i). //27//

Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ.
Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān (i). //28//

Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye syonam (i). //29//

24. The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause them to bestow prosperity on the dedicated worshipper. (1)

25. O fire divine, having been enkindled (*samiddhaḥ*) today in the house of a man (i.e. the sacrificer), you yourself being a bounty of Nature, worship other bounties of Nature. O supporter of friends, you are awakener, auspicious messenger, full of vision and wisdom; may you bring all the bounties of Nature here (and entertain them). (1)

26. O protector of our bodies (*tanūnapāt*), may you make our travels along the path of truth sweet with honey; O fair-tongued, may you let us have a taste of it; exalting our sacrifice with holy thoughts and wisdom, may you convey our offerings to the bounties of Nature. (1)

27. We hereby extol the glory of Him, who is praised by men (*narāśaṁsa*) and who is worshipped through the sacrifices before these learned ones, who are virtuous, sinless, full of wisdom, and who taste both types of offerings (drinks and edibles). (1)

28. O adorable Lord, you are an object of praise (*īḍya*) and reverence. Invoked by us, may you come here accordant with riches. O mighty one, you are the arouser of the enlightened ones. As such, O most desirable, may you arouse them. (1)

29. The ancient sacrifice *(barhiṣ)* is spread at day-breaks by the holy commandant to cover whole of this earth. It spreads more and more, far and wide being delightful for the enlightened ones as well as for the Eternity. (1)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ३० ॥
आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियꣳ शुक्रपिशं दधाने ॥ ३१ ॥
दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥ ३२ ॥
आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदꣳ स्योनꣳ सरस्वती स्वपसः सदन्तु ॥ ३३ ॥
य इमे द्यावापृथिवी जनित्री रूपैरपिꣳशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥ ३४ ॥
उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवीꣳषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥ ३५ ॥

Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ. (i). //30//

Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiśaṁ dadhāne (i). //31//

Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā (i). //32//

Ā no yajñaṁ bhāratī tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu (i). //33//

Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān. (i). //34//

Upāvasṛja tmanyā samañjan devānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena (i). //35//

30. May the divine doors (*devīr-dvāraḥ*), large and expansive, through which all the things pass, open wide, like well-adorned wives before their husbands, and may these give an easy access to the enlightened ones. (1)

31. May the two dawns and the night (*uṣāsā naktā*), worthy of company, each close to each, celestial damsels, grand and beautiful, wearing bright and dark appearances, come here smiling and be seated at this place of sacrifice. (1)

32. May the two divine priests (*daivyā hotārā*), foremost and sweet-tongued, come here to arrange sacrifices for the people, who are keen to perform them and may they, as good workers, inspire (others) in assemblies showing right directions with the ancient light. (1)

33. May the divine culture (*bhāratī*) come to our sacrifice instantaneously as well as the divine intellect (*iḍa*) arousing our meditating minds; may the divine speech (*sarasvatī*) also come and may all these three divinities, inspiring good actions, be seated comfortably at this sacrifice. (1)

34. O worshipper, fond of performing sacrifices, at our urging may you worship this day at this place the divine universal Architect (*tvaṣṭṛ*), whom you know and who gives form to the heaven and earth, that are parents of all the beings. (1)

35. O Lord, may you send in proper seasons for the enlightened ones the food, which is made delicious with your own grace; may the vegetation (*vanaspati*), the soothing cloud, and the sacrificial fire enjoy the offerings mixed with honey and purified butter. (1)

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतꣳ हविरदन्तु देवाः ॥ ३६ ॥
केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥ ३७ ॥

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वꣳ स त्वा वर्मणो महिमा पिपर्तु ॥ ३८ ॥

धन्वना गा धन्वनाऽऽजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥ ३९ ॥
वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियꣳ सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयꣳ समने पारयन्ती ॥ ४० ॥

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून् विध्यताꣳ संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥ ४१ ॥

Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ (i). //36//

Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ. (i). //37//

Jīmūtasyeva bhavati pratīkaṁ yadvarmī yāti samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu (i). //38//

Dhanvanā gā dhanvanā" jiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrorapakāmaṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema (i). //39//

Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanavañjyā iyaṁ samane pārayantī (i). //40//

Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe.
Apa śatrūn vidhyatāṁ saṁvidāne ārtnī ime viṣphurantī amitrān (i). //41//

36. The fire divine, as soon as it is born, makes ready for the sacrifices, and it becomes forerunner of the bounties of Nature; under the guidance of this invoker, may the bounties of Nature enjoy our offerings dedicated (*svāhākṛtam*) to the truthful speech. (1)

37. O mortal, you owe your rise to eminence to that resplendent God, who, with the rays of the dawn, awakens life in the lifeless and gives form to the formless. (1)

38. When a warrior, equipped with an armour, advances in the front-line of battles, his form is like that of a thunder-cloud. May you be conqueror with your body unwounded. May the strength of your armour protect you. (1)

39. May we win the cattle of the enemies with the bow. With the bow, may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow, may we subdue all hostile regions. (1)

40. The bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. (1)

41. May the two extremities of the bow act consentaneouly, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they, moving concurrently and harassing the foe, scatter his enemies. (1)

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्का पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥ ४२ ॥

रथे तिष्ठन् नयति वाजिनः पुरो यत्र-यत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥ ४३ ॥

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँ१रनपव्ययन्तः ॥ ४४ ॥

रथवाहनꣳ हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।
तत्रा रथमुप शग्मꣳ सदेम विश्वाहा वयꣳ सुमनस्यमानाः ॥ ४५ ॥

स्वादुषꣳसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥ ४६ ॥

Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkā pṛtanāśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ (i). *//42//*

Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ (i). *//43//*

Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo' śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti śatrūñ ranapavyayantaḥ (i). *//44//*

Rathavāhaṇaṁ havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ (i). *//45//*

Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vrātasāhāḥ (i). *//46//*

42. The quiver, slung on the back, pouring its shafts, vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. (1)

43. The skilful charioteer guides his strong horses whither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. (1)

44. The horses, raising the dust with their hoofs, rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. (1)

45. The spoil, borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. (1)

46. The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed strong in arrows, invincible, of heroic valour, robust and conquerors of numerous hosts. (1)

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥ ४७ ॥
सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥ ४८ ॥
ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः । सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥४९॥
आ जङ्घन्ति सान्वेषां जघनाँ२ उप जिघ्नते । अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥ ५० ॥
अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान् पुमांसं परि पातु विश्वतः ॥ ५१ ॥
वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ ५२ ॥

Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvāpṛthivī anehasā. Pūṣā naḥ pātu duritādṛtāvṛdho rakṣā mākirno aghaśaṁsa īśata (i). //47//

Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyamiṣavaḥ śarma yaṁsan (i). //48//

Ṛjīte pari vṛṅdhi no' śmā bhavatu nastanūḥ. Somo adhi bravītu no' ditiḥ śarma yacchatu (i). //49//

Ā jaṅghanti sānveṣāṁ jaghanāñ upa jighnate. Aśvājani pracetaso' śvāntsamatsu codaya (i). //50//

Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ.
Hastaghno viśvā vayunāni vidvān pumān pumaṁsaṁ pari pātu viśvataḥ (i). //51//

Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīḍayasvāsthātā te jayatu jetvāni (i). //52//

47. May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us; may the faultless heaven and earth be propitious to us; may the nourisher Lord preserve us from misfortune; let no caluminator prevail over us. (1)

48. The arrow puts on a (feathery) wing; the (horn of the) deer is its point; it is bound with the sinews of the cow; it alights where directed; wherever men assemble or disperse, there may the shafts provide security. (1)

49. O straight-flying (arrow), defend us; may our bodies be strong as stone; may the blissful Lord speak to us encouragement and may the mother infinity grant us success. (1)

50. It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds; may it urge the horses in battles to march on. (1)

51. The hand glove, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions; may the brave man, experienced in the arts of war, defend a combatant on every side. (1)

52. May the chariot, made of strong wood, be wholesome; may it be our friend, our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather, and may its rider be victorious in battle. (1)

दिवः पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतꣳ सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रꣳ हविषा रथं यज ॥ ५३ ॥

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ ५४ ॥

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥ ५५ ॥

आ क्रन्दय बलमोजो न आ धा निष्टनिहि दुरिता बाधमानः ।
अप प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीडयस्व ॥ ५६ ॥

आमूरज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ५७ ॥

आग्नेयः कृष्णग्रीवः सारस्वती मेषी बभ्रुः सौम्यः पौष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः शिल्पो वैश्वदेव ऐन्द्रोऽरुणो मारुतः कल्माष ऐन्द्राग्नः संहितोऽधोरामः सावित्रो वारुणः कृष्ण एकशितिपात्पेत्वः ॥ ५८ ॥

Divaḥ pṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ.
Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja (i). //53//

Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya (i). //54//

Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn (i). //55//

Ā krandāya balamojo na ādhā niṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīḍayasva (i). //56//

Āmūraja pratyāvartayemāḥ ketumaddundubhirvāvadīti.
Samaśvaparṇāścaranti no naro'smākamindra rathino jayantu (i). //57//

Āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyamaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva aindro'ruṇo mārutaḥ kalmāṣa aindrāgnaḥ saṁhit-o'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa ekaśitipāt petvaḥ (i). //58//

53. Show full respect to the chariot replete with synthesis of basic elements of heaven and earth — the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with cow-hide and the thunderbolt. (1)

54. O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sun-rays. May you accept it, offered with prayers and oblation. (1)

55. O war-drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary, be aware of it. May you, associated with the resplendent Lord and Nature's forces, drive all malign elements far from us. (1)

56. May (O drum), you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those, who take delight in harming us. Being the fist of the divines, show your firmness. (1)

57. O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring them back here. Our leaders, mounted, as if, on speedy chariots, assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. (1)

58. The black-necked ram belongs to the fire; the ewe belongs to the divine speech; the brown-coloured belongs to the moon; the dusk-coloured belongs to the Nourisher; the white-backed belongs to the Lord Supreme; the dappled belongs to all the bounties of Nature; the red belongs to the lightning; black with white spots belongs to the cloud-bearing winds; the strong-limbed belongs to the lightning and fire; the one with dark underbelly belongs to the sun; the swift-running black with only one white foot belongs to the ocean. (1)

अग्नयेऽनीकवते रोहिताञ्जिरनड्वानधोरामौ सावित्रौ पौष्णौ रजतनाभी वैश्वदेवौ
पिशङ्गौ तूपरौ मारुतः कल्माष आग्नेयः कृष्णोऽजः सारस्वती मेषी वारुणः पेत्वः ॥ ५९ ॥
अग्नये गायत्राय त्रिवृते राथन्तरायाष्टाकपाल इन्द्राय त्रैष्टुभाय पञ्चदशाय
बार्हतायैकादशकपालो विश्वेभ्यो देवेभ्यो जागतेभ्यः सप्तदशेभ्यो वैरूपेभ्यो
द्वादशकपालो मित्रावरुणाभ्यामानुष्टुभाभ्यामेकविंशाभ्यां वैराजाभ्यां
पयस्या बृहस्पतये पाङ्क्ताय त्रिणवाय शाक्वराय चरुः सवित्र औष्णिहाय
त्रयस्त्रिंशाय रैवताय द्वादशकपालः प्राजापत्यश्चरुरदित्यै विष्णुपत्न्यै
चरुरग्नये वैश्वानराय द्वादशकपालोऽनुमत्या अष्टाकपालः ॥ ६० ॥

Agnaye'nīkavate rohitāñjiranaḍvānadhorāmau sāvitrau pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ kalmāṣa āgneyaḥ kṛṣṇo' jaḥ sārasvatī meṣī vāruṇaḥ petvaḥ (i). //59//

Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākapāla indrāya traiṣṭubhāya pañcadaśāya bārhatāyaikādaśakapālo viśvebhyo devebhyo jāgatebhyaḥ saptadaśebhyo vairūpebhyo dvādaśakapālo mitrāvaruṇābhyāmānuṣṭubhābhyāmeka-viṁśābhyāṁ vairājābhyāṁ payasyā bṛhaspataye pāṅktāya triṇavāya śākvarāya caruḥ savitra auṣṇihāya trayastriṁśāya raivatāya dvādaśakapālaḥ prājāpatyaścaruradityai viṣṇupatn-yai caruragnaye vaiśvānarāya dvādaśakapālo'numatyā aṣṭākapālaḥ (i). //60//

59. The bullock with a red mark on forehead belongs to the adorable leader having the army; the two with dark underbelly belong to the sun; the two with silvery navels belong to the nourisher; the two hornless orange-coloured belong to all the bounties of Nature; black with white spots belong to the cloud-bearing winds; the black goat belongs to the fire; the ewe belongs to the divine speech; and the fast running one belongs to the ocean. (1)

60. For the adorable Lord, praised with the *gāyatrī* metre, the *trivṛt stoma* and the *rathantara sāman*, rice-cake on eight earthen plates is offered; for the resplendent Lord, praised with the *triṣṭubh* metre, the *pañcadaśa stoma* and the *bṛhat sāman*, rice-cake on eleven earthern plates is offered; for all the bounties of Nature, praised with the *jagatī* metre, the *saptadaśa stoma*, and the *vairūpa sāman*, rice-cake on twelve earthern plates is offered; for the sun and the ocean, praised with the *anuṣṭup* metre, the *ekaviṁśa stoma* and the *vairāja sāman*, rice boiled in milk is offered; for the Lord supreme, praised with the *paṅkti* metre, the *saptaviṁśa stoma* and the *śākvaṛa sāman* boiled rice is offered; for the impeller Lord, praised with the *uṣṇik* metre, the *tryastriṁśa stoma* and the *raivata sāman*, rice-cake on twelve earthern plates is offered; for the Lord of Creatures, boiled rice is offered; for the adorable Lord, the benefactor of all men, rice on twelve earthern plates is offered and for accordancy (*anumati*) on eight earthern plates. (1)

अथ त्रिंशोऽध्यायः ।

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ १ ॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ २ ॥
विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥ ३ ॥
विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥ ४ ॥

ब्रह्मणे ब्राह्मणं[1] क्षत्राय राजन्यं[2] मरुद्भ्यो वैश्यं[3] तपसे शूद्रं[4] तमसे तस्करं[5]
नारकाय वीरहणं[6] पाप्मने क्लीबं[7] आक्रयाया अयोगूं[8] कामाय पुँश्चलूं[9] अतिक्रुष्टाय मागधम्[10] ॥ ५ ॥

ATHA TRIṀŚO' DHYĀYAḤ

Deva savitaḥ pra suva yajñaṁ pra suva yajñapatiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu (i). //1//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //2//

Viśvāni deva savitarduritāni parā suva. Yadbhadraṁ tanna ā suva (i). //3//

Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ. Savitāraṁ nṛcakṣasam (i). //4//

Brahmaṇe brāhmaṇaṁ (i) kṣatrāya rājanyaṁ (ii) marudbhyo vaiśyaṁ (iii) tapase śūdraṁ (iv) tamase taskaraṁ (v) nārakāya vīrahaṇaṁ (vi) pāpmane klībam (vii) ākrayāyā ayogūṁ (viii) kāmāya puṁścalūm (ix) atikruṣṭāya māgadham (x). //5//

CHAPTER THIRTY

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to the prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of speech make our tongue sweet. (1)

2. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

3. Remove from us, O divine creator, all the ills and evils and bestow upon us what is good and beneficial. (1)

4. We invoke the source of light, the divine Creator, bestower of a wonderful home full of wealth and wisdom. (1)

5. (He deputes) the intellectual persons (*brāhmaṇa*) to intellectual pursuits. (1) The nobles *(rājanya)* to defence and administration. (2) The producers of wealth *(vaiśya)* to sustenance of people. (3) The labourer *(śūdra)* to hard work. (4) The thief to darkness. (5) The slaughterer of heroes to hellish tortures. (6) The impotent to evil tendencies. (7) The swordsman to attack. (8) A harlot to sexual pleasure. (9) A minstrel *(māgadha)* to excessive abusing. (10)

नृत्ताय सूतं गीताय शैलूषं धर्माय सभाचरं नरिष्ठायै भीमलं नर्माय रेभं
हसाय कारि—मानन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्याय तक्षाणम् ॥६॥
तपसे कौलालं मायायै कर्मारं रूपाय मणिकारं शुभे वपं शरव्याया इषुकारं
हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयु—मन्तकाय श्वनिनम् ॥७॥

नदीभ्यः पौञ्जिष्ठ—मृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो व्रात्यं
प्रयुग्भ्य उन्मत्तं सर्पदेवजनेभ्योऽप्रतिपद—मयेभ्यः कितव—मीर्यताया अकितवं
पिशाचेभ्यो बिदलकारीं यातुधानेभ्यः कण्टकीकारीम् ॥ ८ ॥
सन्धये जारं गेहायोपपति—मार्त्यै परिवित्तं निर्ऋत्यै परिविविदान—मराध्या एदिधिषुःपतिं
निष्कृत्यै पेशस्कारीं संज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णायानुरुधं
बलायोपदाम् ॥ ९ ॥

Nṛttāya sūtaṁ (i) gītāya śailūṣaṁ (ii) dharmāya sabhācaraṁ (iii) nariṣṭhāyai bhīmalaṁ (iv) narmāya rebhaṁ (v) hasāya kārim (vi) ānandāya strīṣakhaṁ (vii) pramade kumārīputraṁ (viii) medhāyai rathakāraṁ (ix) dhairyāya takṣāṇam (x). //6//

Tapase kaulālaṁ (i) māyāyai karmāraṁ (ii) rūpāya maṇikāraṁ (iii) śubhe vapaṁ (iv) śaravyāyā iṣukāraṁ (v) hetyai dhanuṣkāraṁ (vi) karmaṇe jyākāraṁ (vii) diṣṭāya rajjusarjaṁ (viii) mṛtyave mṛgayum (ix) antakāya śvaninam (x). //7//

Nadībhyaḥ pauñjiṣṭham (i) ṛkṣīkābhyo naiṣādaṁ (ii) puruṣavyāghrāya durmadaṁ (iii) gandharvāpsarobhyo vrātyaṁ (iv) prayugbhya unmattaṁ (v) sarpadevajanebhyo pratipadam (vi) ayebhyaḥ kitavam (vii) īryatāyā akitavaṁ (viii) piśācebhyo bidalakārīṁ (ix) yātudhānebhyaḥ kaṇṭakīkārīm (x). //8//

Sandhaye jāraṁ (i) gehāyopapatim (ii) ārtyai parivittaṁ (iii) nirṛtyai parivividānam (iv) arādhyā edidhiṣuḥ patiṁ (v) niṣkṛtyai peśaskārīṁ (vi) saṁjñānāya smarakārīṁ (vii) prakāmodyāyopasadaṁ (viii) varṇāyānurudhaṁ (ix) balāyopadām (x). //9//

6. A charioteer to dancing. (1) A street-singer to singing. (2) A court officer to dispense justice. (3) A dreadful man to violence. (4) A chatterer to pastime. (5) A joker to laughter. (6) A woman-lover to pleasure. (7) A damsel's son to erotic acting. (8) A chariot-maker to dexterity. (9) A carpenter to patience. (10)

7. A potter to baking. (1) A blacksmith to wonderful inventions. (2) A jeweller to beauty. (3) A gardener to decoration. (4) An arrow-maker to arrow making. (5) A bow-maker to weapons. (6) A bow-string-maker to string. (7) A rope-maker to binding. (8) A hunter to killing. (9) A dog-leader with dogs to finishing. (10)

8. To work on rivers a fisherman. (1) To boats a boatman's son. (2) To a male tiger a dare-devil. (3) To singers and dancing women an outcaste. (4) To experimentation a demented person. (5) To snake-charmers and spirit-callers a juggler. (6) To dice-playing a gambler. (7) To industrious work a non-gambler. (8) To those who eat the flesh of dead a bamboo-splitter woman. (9) To tormentors a woman working with thorns. (10)

9. To illegitimate connections a paramour. (1) To cohabitation an illicit lover. (2) To sexual mania the unmarried elder brother of a married younger brother. (3) To misery the married younger brother of an unmarried elder brother. (4) To misfortune the husband of a married younger sister (of an unmarried sister). (5) To neglect a lady who embroiders. (6) To rendezvous a woman dealing in love-charms. (7) To rouse sexual instinct a by-sitter. (8) To acceptance an obstinate person. (9) To strength a briber. (10)

उत्सादेभ्यः कुब्जं प्रमुदे वामनं द्वार्भ्यः स्रामं स्वप्नायान्धमधर्माय बधिरं
पवित्राय भिषजं प्रज्ञानाय नक्षत्रदर्शमाशिक्षायै प्रश्निनमुपशिक्षायां अभिप्रश्निनं
मर्यादायै प्रश्नविवाकम् ॥ १० ॥

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं तेजसेऽजपालम्
इरायै कीनाशं कीलालाय सुराकारं भद्राय गृहपं श्रेयसे वित्तधम्
आध्यक्ष्यायानुक्षत्तारम् ॥ ११ ॥

भायै दार्वाहारं प्रभाया अग्न्येधं ब्रध्नस्य विष्टपायाभिषेक्तारं वर्षिष्ठाय नाकाय परिवेष्टारं
देवलोकाय पेशितारं मनुष्यलोकाय प्रकरितारं सर्वेभ्यो लोकेभ्य उपसेक्तारम्
अव ऋत्यै वधायोपमन्थितारं मेधाय वासःपल्पूलीं प्रकामाय रजयित्रीम् ॥ १२ ॥

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै क्षत्तारमौपद्रष्ट्र्यायानुक्षत्तारं
बलायानुचरं भूम्ने परिष्कन्दं प्रियाय प्रियवादिनमरिष्ट्या अश्वसादं
स्वर्गाय लोकाय भागदुघं वर्षिष्ठाय नाकाय परिवेष्टारम् ॥ १३ ॥

Utsādebhyaḥ kubjaṁ (i) pramude vāmanaṁ (ii) dvārbhyaḥ srāmaṁ (iii) svapnāyāndham (iv) adharmāya badhiraṁ (v) pavitrāya bhiṣajaṁ (vi) prajñānāya nakṣatradarśam (vii) āśikṣāyai praśninam (viii) upaśikṣāyā abhipraśninaṁ (ix) maryādāyai praśnavivākam (x). //10//

Armebhyo hastipaṁ (i) javāyāśvapaṁ (ii) puṣṭyai gopālaṁ (iii) vīryāyāvipālaṁ (iv) tejase' japālam (v) irāyai kīnāśaṁ (vi) kīlālāya surākāraṁ (vii) bhadrāya gṛhapaṁ (viii) śreyase vittadham (ix) ādhyakṣyāyānukṣattāram (x). //11//

Bhāyai dārvāhāraṁ (i) prabhāyā agnyedhaṁ (ii) bradhnasya viṣṭapāyābhiṣektāraṁ (iii) varṣiṣṭhāya nākāya pariveṣṭāraṁ (iv) devalokāya peśitāraṁ (v) manuṣyalokāya prakaritāraṁ (vi) sarvebhyo lokebhya upasektāram (vii) ava ṛtyai vadhāyopamanthitāraṁ (viii) medhāya vāsaḥpalpūlīṁ (ix) prakāmāya rajayitrīṁ (x). //12//

Ṛtaye stenahṛdayaṁ (i) vairahatyāya piśunaṁ (ii) viviktyai kṣattāram (iii) aupadraṣṭryāyānukṣattāram (iv) balāyānucaram (v) bhūmne pariṣkandam (vi) priyāya priyavādinam (vii) ariṣṭyā aśvasādaṁ (viii) svargāya lokāya bhāgadugham (ix) varṣiṣṭhāya nākāya pariveṣṭāram (x). //13//

10. (One should find) a hunchback for creating disturbances. (1) A dwarf for amusement. (2) A blear-eyed man for door-keeping. (3) A blind man for sleeping. (4) A deaf man for unrighteous actions. (5) A physician for cleaning. (6) For observation an astronomer. (7) An inquisitive student for thorough education. (8) A cross-examiner for thorough inquiry. (9) A judge of issues for dispensing justice. (10)

11. (One should seek) for elegant movement an elephant-keeper. (1) For speed a horse-keeper. (2) For nourishment a cowherd. (3) For manly vigour a shephered. (4) For lustre a goatherd. (5) For plenty of food a farmer. (6) For beer a wine-maker. (7) For weal a house-keeper. (8) For happy living a wealthy man. (9) For supervision a faithful assistant. (10)

12. (One should seek) for fire a wood-fetcher. (1) For light a fire-kindler. (2) For sun's abode a sprinkler of water. (3) For superb pleasure a meal-server. (4) For the world of enlightenment an artist. (5) For the world of men a distributor. (6) For all the people a liberal giver. (7) For painful murder an inciter of strife. (8) For cleanliness a washer-women. (9) For delight a female dyer. (10)

13. (One should seek) for assault a man with a thief's heart. (1) For animosity that may lead to murder a slanderer. (2) For discrimination a door-keeper. (3) For finding out secrets an attendent of the door-keeper. (4) For strength a follower. (5) For dignity a running footman. (6) For affection a sweet speaker. (7) For safety a horseman. (8) For worldly happiness an appropriate distributor. (9) For pleasure a meal-server. (10).

मन्यवेऽयस्तापं क्रोधाय निसरं योगाय योक्तारं शोकायाभिसर्तारं
क्षेमाय विमोक्तारं—मुत्कूलनिकूलेभ्यस्त्रिष्ठिनं वपुषे मानस्कृतं शीलायाञ्जनीकारीं
निर्ऋत्यै कोशकारीं यमायासूम् ॥ १४ ॥
यमाय यमसू—मथर्वभ्योऽवतोकां संवत्सराय पर्यायिणीं परिवत्सरायाविजाता—
मिदावत्सरायातीत्वरी—मिद्वत्सरायातिष्कद्वरीं वत्सराय विजर्जरां संवत्सराय पलिक्नी—
मृभुभ्योऽजिनसन्धं साध्येभ्यश्चर्मम्नम् ॥ १५ ॥
सरोभ्यो धैवर—मुपस्थावराभ्यो दाशं वैशन्ताभ्यो बैन्दं नड्वलाभ्यः शौष्कलं
पाराय मार्गार—मवाराय कैवर्तं तीर्थेभ्य आन्दं विषमेभ्यो मैनालं स्वनेभ्यः पर्णकं
गुहाभ्यः किरातं सानुभ्यो जम्भकं पर्वतेभ्यः किम्पूरुषम् ॥ १६ ॥
बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं
विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै जागरण—मभूत्यै स्वपन—मार्त्यै जनवादिनं
व्यृद्ध्या अपगल्भं संशराय प्रच्छिदम् ॥ १७ ॥

Manyave'yastāpaṁ (i) krodhāya nisaraṁ (ii) yogāya yoktāraṁ (iii) śokāyābhisartāraṁ (iv) kṣemāya vimoktāram (v) utkūlanikūlebhyastriṣṭhinaṁ (vi) vapuṣe mānaskṛtaṁ (vii) śīlāyāñjanīkārīṁ (viii) nirṛtyai kośakārīṁ (ix) yamāyāsūm (x). //14//

Yamāya yamasūm (i) atharvabhyo'vatokāṁ (ii) saṁvatsarāya paryāyiṇīṁ (iii) parivatsarāyāvijātām (iv) idāvatsarāyātit-varīṁ (v) idvatsarāyātiṣkadvarīṁ (vi) vatsarāya vijarjarāṁ (vii) saṁvatsarāya paliknīm (viii) ṛbhubhyo'jinasandhaṁ (ix) sādhyebhyaścarmamnam (x). //15//

Sarobhyo dhaivaram (i) upasthāvarābhyo dāśaṁ (ii) vaiśantābhyo baindaṁ (iii) naḍvalābhyaḥ śauṣkalaṁ (iv) pārāya mārgāram (v) avārāya kaivartaṁ (vi) tīrthebhya āndaṁ (vii) viṣamebhyo mainālaṁ (viii) svanebhyaḥ parṇakaṁ (ix) guhābhyaḥ kirātaṁ (x) sānubhyo jambhakaṁ (xi) parvatebhyaḥ kimpūruṣam (xii). //16//

Bībhatsāyai paulkasaṁ (i) varṇāya hiraṇyakāraṁ (ii) tulāyai vāṇijaṁ (iii) paścādoṣāya glāvinaṁ (iv) viśvebhyo bhūtebhyaḥ sidhmalaṁ (v) bhūtyai jāgaraṇam (vi) abhūtyai svapanam (vii) ārtyai janavādinaṁ (viii) vyṛddhyā apagalbhaṁ (ix) saṁśarāya pracchidam (x). //17//

14. (One should seek) for enthusiasm an iron-smelter. (1) For anger an impurity-remover. (2) For welding a welder. (3) For grief an assailant. (4) For weal a deliverer. (5) For high and low uneven surface, a tripod. (6) For handsome body a worshipping person. (7) For virtue a woman collyrium-maker. (8) For calamity (misery) a female scabbard-maker. (9) For discipline a childless woman. (10)

15. (One should seek) for twins a twin-bearing mother. (1) For a perseverer a woman prone to miscarriage. (2) For the first year of a five year cycle (Saṁvatsara) a way-ward fickle woman. (3) For the second year (Parivatsara) a woman, who does not bear any child. (4) For the third year (Idāvatsara) a woman, who is very sexy. (5) For the fourth year (Idvatsara) a woman with much menstruation. (6) For the fifth year (Vatsara) a worn out woman. (7) For a year in general a grey-haired woman. (8) For tanners a hide-dresser. (9) For makers of leather-articles a currier. (10)

16. (One should seek) for lakes a fisherman *(dhīvara)*. (1) For standing waters (near river or sea) a fisher (*dāśa*). (2) For ponds a son of a tribal (*niṣāda*). (3) For reed-beds a fish-seller (*śauṣkala*). (4) For the yonder bank of the river a deer-hunter (*mārgāra*). (5) For this bank of the river a boatman (*kaivarta*). (6) For fords a barrage-maker (*ānda*). (7) For unpredictable waters a skilled fisher (*maināla*). (8) For catching sounds a tribal (*bhilla*) who wears tree-leaves for clothes. (9) For caverns a hunter (*kirāta*). (10) For hills a rock-blaster (*jambhaka*). (11) For high mountains a beardless hillman *(kiṁpuruṣa)*. (12)

17. (One should seek) for obnoxious jobs a scavanger. (1) For colour a goldsmith. (2) For weighing balance a merchant. (3) For finding faults an unpleasant man. (4) For all the beings a procurer of comforts. (5) For prosperity an alert man. (6) For poverty a sleepy person. (7) For mischief a gossiper. (8) For defamation a shameless person. (9) For extreme violence a mincer. (10)

अक्षराजाय कितवं कृतायादिनवदर्शं त्रेतायै कल्पिनं द्वापरायाधिकल्पिनम्
आस्कन्दाय सभास्थाणुं मृत्यवे गोव्यच्छमन्तकाय गोघातम्
क्षुधे यो गां विकृन्तन्तं भिक्षमाण उपतिष्ठति दुष्कृताय चरकाचार्यं पाप्मने सैलगम् ॥१८॥
प्रतिश्रुत्काया अर्तनं घोषाय भषमन्ताय बहुवादिनमनन्ताय मूकम्
शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्ममवरस्पराय शङ्खध्मम्
वनाय वनपमन्यतोअरण्याय दावपम् ॥ १९ ॥
नर्माय पुंश्चलूं हसाय कारिं यादसे शाबल्यां ग्रामण्यं गणकमभिक्रोशकम्
तान्महसे वीणावादं पाणिघ्नं तूणवध्मं तान्नृत्तायानन्दाय तलवम् ॥ २० ॥

Akṣarājāya kitavaṁ (i) kṛtāyādinavadarśaṁ (ii) tretāyai kalpinaṁ (iii) dvāparāyādhikalpinam (iv) āskandāya sabhāsthāṇuṁ (v) mṛtyave govyaccham (vi) antakāya goghātaṁ (vii) kṣudhe yo gāṁ vikṛntantaṁ bhikṣamāṇa upatiṣṭhati (viii) duṣkṛtāya carakācāryaṁ (ix) pāpmane sailagaṁ (x). //18//

Pratiśrutkāyā artanaṁ (i) ghoṣāya bhaṣam (ii) antāya bahuvādinam (iii) anantāya mūkaṁ (iv) sabdāyāḍambarāghātaṁ (v) mahase vīṇāvādaṁ (vi) krośāya tūṇavadhamam (vii) avarasparāya śaṅkhadhmaṁ (viii) vanāya vanapam (ix) anyatoraṇyāya dāvapam (x). //19//

Narmāya puṅścalūṁ (i) hasāya kāriṁ (ii) yādase śābalyāṁ (iii) grāmaṇyaṁ (iv) gaṇakam (v) abhikrośakaṁ (vi) tānmahase vīṇāvādaṁ (vii) pāṇighnaṁ (viii) tūṇavadhamaṁ tānnṛttāyā - (ix) nandāya talavam (x). //20//

18. (One should send) for winning a dice-game a gambler. (1) For inspection of finished work a fault-finder. (2) For a game of three players a referee. (3) For a game of two persons an umpire. (4) For a game of many persons a judge. (5) For death, a person who molests cows. (6) For killing, a person who slaughters cows. (7) For hunger (till death), a person who goes on begging from a person who cuts a cow to pieces. (8) For evil actions a master-quack. (9) For murder a murderer's son. (10)

19. (One should seek) for fulfilment of promise a truthful man (*ṛta* = truth). (1) For announcing a shouter. (2) For reaching a conclusion a talkative person. (3) For avoiding a conclusion a mute person. (4) For loud noise a drummer. (5) For festivity a lute-player. (6) For war-call a buglar. (7) For sending a signal from one place to the other a conch-blower. (8) For forest a forest-ranger. (9) For a big forest a forest-conservator. (10)

20. (One should seek) a harlot for pastime. (1) A jester for laughter. (2) A tribal woman for fish. (3) A village head-man, (4) a mathematician (5) and an announcer, these for grandeur. (6) A lute-player, (7) a drum-player, (8) and a flutist, these for folk dance. (9) A cymbal-musician for pleasure. (10)

अग्नये पीवानं पृथिव्यै पीठसर्पिणं वायवे चाण्डालमन्तरिक्षाय वंशनर्तिनं
दिवे खलतिं सूर्याय हर्यक्षं नक्षत्रेभ्यः किर्मिरं चन्द्रमसे किलासम्
अह्ने शुक्लं पिङ्गाक्षं रात्र्यै कृष्णं पिङ्गाक्षम् ॥ २१ ॥

अथैतानष्टौ विरूपाना लभतेऽतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं चातिकृष्णं
चातिकुल्वं चातिलोमशं च । अशूद्रा अब्राह्मणास्ते प्राजापत्याः ।
मागधः पुंश्चली कितवः क्लीबोऽशूद्रा अब्राह्मणास्ते प्राजापत्याः ॥ २२ ॥

Agnaye pīvānaṁ (i) pṛthivyai pīṭhasarpiṇaṁ (ii) vāyave cāṇḍālam (iii) antarikṣāya vaṁśanartinaṁ (iv) dive khalatiṁ (v) sūryāya haryakṣaṁ (vi) nakṣatrebhyaḥ kirmiraṁ (vii) candramase kilāsam (viii) ahne śuklaṁ piṅgākṣaṁ (ix) rātryai kṛṣṇaṁ piṅgākṣam (x). //21//

Athaitānaṣṭau virūpānālabhate' tidīrghaṁ cātihrasvaṁ cātisthūlaṁ cātikṛśaṁ cātiśuklaṁ cātikṛṣṇaṁ cātikulvaṁ cātilomaśaṁ ca. Aśūdrā abrāhmaṇāste prājāpatyāḥ.
Māgadhaḥ puṅścalī kitavaḥ klībo'śūdrā abrāhmaṇāste prājāpatyāḥ (i). //22//

21. For fire (one should select) a fat man. (1) For earth a cripple. (2) For wind a *cāṇḍāla* (disposer of dead bodies). (3) For mid-air a pole-dancer. (4) For the sky a bald-head. (5) For the sun a golden-eyed person. (6) For the stars a person with spotted skin. (7) For moon a person suffering from leucoderma. (8) For day a fair-skinned brown-eyed man. (9) For night a dark skinned brown-eyed man. (10)

22. Then one finds eight types of malformed persons; some unusually tall, some unusually small, some unusually fat, some unusually lean and thin, some unusually white, some unusually black, some unusually hairless and some having hairs on bodies. They are neither the *brāhmaṇas* (intellectuals) nor the *śudrās* (labourers); they are creatures of the Lord. Similarly, a bully, a harlot, a gambler, and an eunuch is neither a *brāhmaṇa* nor a *śūdra;* all of them are creatures of the Lord. (1)

अथैकत्रिंशोऽध्यायः ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिꣳ सर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

पुरुष एवेदꣳ सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

एतावानस्य महिमातो ज्यायाँश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः । ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥

ततो विराडजायत विराजो अधि पूरुषः । स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् । पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ ६ ॥

ATHAIKATRIṀŚO' DHYĀYAḤ

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmiṁ sarvata spṛtvā'tyatiṣṭhaddaśāṅgulam (i). //1//

Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam.
Utāmṛtatvasyeśāno yadannenātirohati (i). //2//

Etāvānasya mahimāto jyāyāṅśca pūruṣaḥ.
Pādo' sya viśvā bhūtāni tripādasyāmṛtaṁ divi (i). //3//

Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ.
Tato viṣvaṅ vyakrāmat sāśanānaśane abhi (i). //4//

Tato virāḍajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścādbhūmimatho puraḥ (i). //5//

Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam.
Paśūṅstāṅścakre vāyavyānāraṇyā grāmyāśca ye (i). //6//

CHAPTER THIRTY-ONE

1. The Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds it by ten finger-breadths all around. (1)

2. Whatever all this is, whatever has been in the past and whatever is going to be in future, all that is, in fact, the Cosmic Man Himself. He is the Lord of immortality, and of all what grows by food. (1)

3. Such is His grandeur. But in fact the Cosmic Man is greater even than this. The entire creation is only a quarter part of His being, the other three quarters are immortal in heaven. (1)

4. Three-fourths of that Cosmic Man rise up in the heaven. The one fourth is still here on the earth. Then He starts spreading in all directions towards all that eats and eats not. (1)

5. From that Cosmic Man, super-luminiscence is born and from superluminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both. (1)

6. From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd (sustaining food) are obtained. Thereon He makes creatures that fly in the air, and the animals, wild and domestic. (1)

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांᳪसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ७ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः । गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥८॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् । मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥१०॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्याᳪशूद्रो अजायत ॥ ११ ॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत । श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२ ॥

नाभ्या आसीदन्तरिक्षᳪशीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२ अकल्पयन् ॥ १३ ॥

यत्पुरुषेण हविषा देवा यज्ञमतन्वत । वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १४ ॥
सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः । देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥

Tasmādyajñat sarvahuta ṛcaḥ sāmāni jajñire.
Chandāṁsi jajñire tasmād yajustasmādajāyata (i). //7//

Tasmādaśvā ajāyanta ye ke cobhayādataḥ.
Gāvo ha jajñire tasmāt tasmājjāta ajāvayaḥ (i). //8//

Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ.
Tena devā ayajanta sādhyā ṛṣayaśca ye (i). //9//

Yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan. Mukhaṁ kimasyāsīt kiṁ bāhū kimūrū pādā ucyete (i). //10//

Brāhmaṇo' sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ.
Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata (i). //11//

Candramā manaso jātaścakṣoḥ sūryo ajāyata.
Śrotrādvāyuśca prāṇaśca mukhādagnirajāyata (i). //12//

Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata.
Padbhyāṁ bhūmirdiśaḥ śrotrāt tatha lokāñ akalpayan (i). //13//

Yatpuruṣeṇa haviṣā devā yajñamatanvata. Vasanto'syāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ (i). //14//

Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum (i). //15//

7. From that cosmic sacrifice in which everything has been offered as oblations, the Ṛks (verses) and the Sāmans (songs) are born. The Chandas (metres) of the Atharva, and the Yajuḥs are also born from that sacrifice. (1)

8. From that Cosmic sacrifice horses are born, and all other cattle having two rows of teeth. Cows are born out of it and so are goats and sheep. (1)

9. The Cosmic Man, who is born earliest of all, is placed on the cosmic sacrificial altar and is anointed; with Him the enlightened ones, the realized ones, and the sages perform sacrifice. (1)

10. The Man (the mankind) they create, in what portions do they figurize it? Which are His mouth, which the two arms, which the two thighs and which are said to be His feet? (1)

11. The Brāhmaṇa (the intellectual) is His mouth; the Kṣatriya (Rājanya or administrator) is His two arms; what is the Vaiśya (producer of wealth) is His thighs and the Śudra (labourer) is born of His two feet. (1)

12. The moon is created from His mind, and the sun is born from His eye. The wind and the life-breath are born from His ear and the fire from His mouth. (1)

13. The mid-space is created from His navel and the sky from His head; the earth from His feet; various quarters from His ear and in this way all these worlds are formed. (1)

14. In the cosmic sacrifice arranged by the Nature's bounties with the Cosmic Man as an oblation, Spring is the melted butter, Summer the fire-wood and Autumn is the offering. (1)

15. Seven are the enclosing pillars and thrice-seven the pieces of fire-wood, when the enlightened ones preparing for the sacrifice, tie up the Cosmic Man as an offering. (1)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥ १७ ॥

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १८ ॥

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा वि जायते ।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा ॥ १९ ॥

यो देवेभ्य आतपति यो देवानां पुरोहितः । पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् । यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥२१॥

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ।
इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥ २२ ॥

Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ (i). //16//

Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśvakarmaṇaḥ samavartatāgre. Tasya tvaṣṭā vidadhadrūpameti tanmartyasya devatvamājānamagre (i). //17//

Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ parastāt. Tameva viditvāti mṛtyumeti nānyaḥ panthā vidya-te'yanāya (i). //18//

Prajāpatiścarati garbhe antarajāyamāno bahudhā vi jāyate. Tasya yoniṁ pari paśyanti dhīrāstasmin ha tasthurbhuvanāni viśvā (i). //19//

Yo devabhya ātapati yo devānāṁ purohitaḥ.
Pūrvo yo devebhyo jāto namo rucāya brāhmaye (i). //20//

Rucaṁ brāhmaṁ janayanto devā agre tadabruvan.
Yastvaivaṁ brāhmaṇo vidyāt tasya devā asan vaśe (i). //21//

Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi rūpamaśvinau vyāttam.
Iṣṇanniṣāṇāmuṁ ma iṣāṇa sarvalokaṁ ma iṣāṇa (i). //22//

16. Enlightened ones worshipped the Supreme Lord with the sacrifice. These have been the earliest ordinances. They, the great ones, thus attain heaven, where the earlier realized ones dwell in their resplendence. (1)

17. He existed prior to waters, the earth, the saps and the sun in His fullness. The Supreme Architect comes outlining His features. Thus the godhood of the mortal one has been known for the first time. (1)

18. I have perceived this mighty Cosmic Man, with sunlike lustre and far beyond darkness. Only by knowing Him, one can overcome death. There is no other way for the final reach. (1)

19. Into the womb moves the Lord of creation. Though not born, He is born in sundry forms. Only the discerning sages see the source of His birth. All these worlds lie in Him only. (1)

20. We bow in reverence to the godly glare, that burns bright for gods, that is the foremost among gods, and is born long before gods. (1)

21. Begetting that godly glare, the gods say unto Him : "The gods would be under control of the devotee that knows you thus." (1)

22. Beauty and Wealth are your two wives; days and nights are your two sides; constellations are your form; heaven and earth are your gape. Animating all this, give it to me; give all these regions to me. (1)

अथ द्वात्रिंशोऽध्यायः ।

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ १ ॥

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परि जग्रभत् ॥ २ ॥

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जात इत्येषः ॥ ३ ॥

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ ४ ॥

यस्माज्जातं न पुरा किं चनैव य आबभूव भुवनानि विश्वा ।
प्रजापतिः प्रजया संरराणस्त्रीणि ज्योतींषि सचते स षोडशी ॥ ५ ॥

ATHA DVĀTRIṀŚO' DHYĀYAḤ

Tadevāgnistadādityastadvāyustadū candramāḥ. Tadeva śukraṁ tadbrahma tā āpaḥ sa prajāpatiḥ (i). //1//

Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi. Nainamūrdhvaṁ na tiryañcaṁ na madhye pari jagrabhat (i). //2//

Na tasya pratimā asti yasya nāma mahadyaśaḥ.
Hiraṇyagarbha ityeṣa mā mā hiṁsīdityeṣā yasmānna jāta ityeṣaḥ (i). //3//

Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ.
Sa eva jātaḥ sa janiṣyamāṇaḥ pratyaṅ janāstiṣṭhati sarvatomukhaḥ (i). //4//

Yasmājjātaṁ na purā kiṁ canaiva ya ābabhūva bhuvanāni viśvā.
Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyotīṁṣi sacate sa ṣoḍaśī (i). //5//

CHAPTER THIRTY-TWO

1. He Himself is the adorable (and hence known as Agni); He is the Lord Infinite and without parts (Āditya); He is pervading and vital (Vāyu) as well as the blissful delight (Candramas). He is the bright, the primeval seed (Śukram). He is the Lord supreme (Brahma). He is the permeating one (Āpaḥ) and the Lord of the creation (Prajāpati) is He. (1)

2. All the time factors have sprung from that blazing Cosmic Man. No one comprehends Him existing above, below, or in the middle. (1)

3. There is no image to compare with Him, who is the greatest glory and who is mentioned in the Vedic verses beginning with Hiraṇyagarbhaḥ (XXV. 10), and Mā mā hiṁsīt (XII. 102) and Yasmānna jātaḥ (VIII. 36). (1)

4. Surely this very Lord pervades all the regions. He was born before all, yet He is in the womb still. He is what has been born; also He is what shall be born hereafter. Having faces all around, He stands facing each and every person. (1)

5. Prior to whom nothing whatsoever is born and who is manifest in all the worlds; that Creator, having sixteen refinements (i.e. perfect in every respect), takes pleasure in His offerings and bears three lights. (1)

येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ६ ॥

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ।
आपो ह यद्बृहती—र्यश्चिदापः + ॥ ७ ॥

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदꣳ सं च वि चैति सर्वꣳ स ओतः प्रोतश्च विभूः प्रजासु ॥ ८ ॥

प्र तद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥ ९ ॥

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥ १० ॥

Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṁ yena nākaḥ.
Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema (i). //6//

Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ manasā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema. Āpo ha yadbṛhatīryaścidāpaḥ (i). //7//

Venastatpaśyannihitaṁ guhā sadyatra viśvaṁ bhavatyekanīḍam.
Tasminnidaṁ saṁ ca vi caiti sarvaṁ sa otaḥ protaśca vibhūḥ prajāsu (i). //8//

Pra tadvocedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitā'sat (i). //9//

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā.
Yatra devā amṛtamānaśānāstṛtīye dhāmannadhyairayanta (i) //10//

6. He who makes the sky blazing and the earth steady; who supports the realm of light and the heaven; and who is the measurer of the regions in the mid-space; to that Lord we offer our oblations. (1)

7. Whom heaven and earth, being supported with rain and food, look at with a thrilling heart, and in whom the rising sun shines; that Lord, we adore with our oblations. The verses beginning with Āpo ha yad bṛhatī (Yv. XXVII. 25) and Yaśchidāpaḥ (Yv. XXVII.26) also mention Him. (1)

8. The wise beholds Him, as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures. (1)

9. Let the enlightened scholar, who knows, discourse in detail about the Immortal one, who is, as if in a secret cave, divided in different forms. Three of His feet are hidden in the cave. He, who knows them, is the father's father. (1)

10. He is our brother, father and our creator. He knows all the places and all the worlds, where the enlightened ones reside in the third abode (heaven) enjoying immortality. (1)

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनाऽऽत्मानमभि सं विवेश ॥ ११ ॥
परि द्यावापृथिवी सद्य इत्वा परि लोकान् परि दिशः परि स्वः ।
ऋतस्य तन्तुं विततं विचृत्य तदपश्यत्तदभवत्तदासीत् ॥ १२ ॥
सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषꣳ स्वाहा ॥ १३ ॥
यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥ १४ ॥
मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ १५ ॥
इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमां तस्यै ते स्वाहा ॥ १६ ॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaśca.
Upasthāya prathamajāmṛtasyātmanā" tmānamabhi saṁ viveśa (i). //11//

Pari dyāvāpṛthivī sadya itvā pari lokān pari diśaḥ pari svaḥ.
Ṛtasya tantuṁ vitataṁ vicṛtya tadapaśyat tadabhavat tadāsīt (i). //12//

Sadasaspatimadbhutaṁ priyamindrasya kāmyam. Saniṁ medhāmayāsiṣaṁ svāhā (i). //13//

Yāṁ medhāṁ devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā' gnẹ medhāvinaṁ kuru svāhā (i). //14//

Medhāṁ me varuṇo dadātu medhāmagniḥ prajāpatiḥ.
Medhāmindraśca vāyuśca medhāṁ dhātā dadātu me svāhā (i). //15//

Idaṁ me brahma ca kṣatraṁ cobhe śriyamaśnutām.
Mayi devā dadhatu śriyamuttamāṁ tasyai te svāhā (i). //16//

11. Having pervaded all the creatures, encompassing all the worlds, all the quarters and mid-quarters, and approaching the first daughter of Eternity, He entered directly by His self in Himself. (1)

12. Quickly going around the earth and heaven, around the worlds, around the quarters and around the realm of light, and having woven the well-spread threads of truth, He sees it, becomes it, and still is it. (1)

13. I beg to the Lord of sacrifice, that He may bestow on me the wealth of wisdom, which is dear to the resplendent Lord and is worth desiring. (1)

14. O adorable Lord, make me wise today by bestowing upon me that wisdom, which the learned and elders so keenly desire. Svāhā. (1)

15. May the Lord of justice bestow wisdom on me; may the adorable Lord and the Lord of all creatures bless me with the wisdom; may the resplendent Lord and the Creator grant me wisdom. Svāhā. (1)

16. May this intellect and this valour of mine, both achieve glory. May the enlightened ones bestow finest glory on me. To you O glory, hail. (1)

अथ त्रयस्त्रिंशोऽध्यायः ।

अस्याजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः ।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥ १ ॥

हरयो धूमकेतवो वातजूता उप द्यवि । यतन्ते वृथगग्नयः ॥ २ ॥

यजा नो मित्रावरुणा यजा देवाँ२ ऋतं बृहत् । अग्ने यक्षि स्वं दमम् ॥ ३ ॥

युक्ष्वा हि देवहूतमाँ२ अश्वाँ२ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥ ४ ॥

द्वे विरूपे चरतः स्वर्थे अन्याऽन्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥ ५ ॥

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥ ६ ॥

ATHA TRAYASTRIṀŚO' DHYĀYAḤ

Asyājarāso damāmaritrā arcaddhūmāso agnayaḥ pāvakāḥ.
Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ (i). //1//

Harayo dhūmaketavo vātajūtā upa dyavi. Yatante vṛthagagnayaḥ (i). //2//

Yajā no mitrāvaruṇā yajā devāṅ ṛtaṁ bṛhat. Agne yakṣi svaṁ damam (i). //3//

Yukṣvā hi devahūtamāṅ aśvāṅ agne rathīriva. Ni hotā pūrvyaḥ sadaḥ (i). //4//

Dve virūpe carataḥ svarthe anyā'nyā vatsamupa dhāpayete.
Hariranyasyāṁ bhavati svadhāvāñchukro anyasyāṁ dadṛśe suvarcāḥ (i). //5//

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ.
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe (i). //6//

CHAPTER THIRTY-THREE

1. May this sacrificer's fires, never-exhausting, with sweet-smelling smoke, purifier, whitening, quick-acting, sustainers, seated in woods, and pleasing like divine elixirs, be protectors of homes. (1)

2. Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. (1)

3. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house. (1)

4. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient sacrificer. (1)

5. Two, opposed in their nature, are seen here working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Sun is the child of the dawn and moon is the child of the night). (1)

6. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages and their descendants harness for domestic purposes and for the benefit of mankind. (1)

त्रीणि शता त्री सहस्राण्यग्निं त्रिꣳशच्च देवा नव चासपर्यन्।
औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ७ ॥

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविꣳ सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥ ८ ॥

अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया। समिद्धः शुक्र आहुतः ॥ ९ ॥

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना। पिबा मित्रस्य धामभिः ॥ १० ॥

आ यदिषे नृपतिं तेज आनट् शुचि रेतो निषिक्तं द्यौरभीके।
अग्निः शर्धमनवद्यं युवानꣳ स्वाध्यं जनयत् सूदयच्च ॥ ११ ॥

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु।
सं जास्पत्यꣳ सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महाꣳसि ॥ १२ ॥

Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan.
Aukṣan ghṛtairastṛṇan barhirasmā ādiddhotāraṁ nyasādayanta (i). //7//

Mūrdhānaṁ divo aratim pṛthivyā vaiśvānaramṛta ā jātamagnim.
Kaviṁ samrājamatithiṁ janānāmāsannā pātraṁ janayanta devāḥ (i). //8//

Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.
Samiddhaḥ śukra āhutaḥ (i). //9//

Viśvebhiḥ somyaṁ madhvagna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ (i). //10//

Ā yadiṣe nṛpatiṁ teja ānaṭ śuci reto niṣiktaṁ dyaurabhīke.
Agniḥ śardhamanavadyaṁ yuvānāṁ svādhyaṁ janayat sūdayacca (i). //11//

Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu.
Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi (i). //12//

7. Three thousand, three hundred and thirty-nine, i.e. countless enlightened ones pay homage to the fire divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. (1)

8. Divine forces of cosmos manifest the universal leader, the protective fire divine, who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. (1)

9. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. (1)

10. O fire divine, may you enjoy the sweet devotional elixir in company of the lightning, wind and all other Nature's bounties from the sun's quarters. (1)

11. When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. (1)

12. May you suppress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. (1)

त्वाᳪ हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥ १३ ॥

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान् दयन्त गोनाम् ॥ १४ ॥

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥ १५ ॥

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृडीको भवतु जातवेदाः ॥ १६ ॥

महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये ।
श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे ॥ १७ ॥

Tvāṁ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne.
Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ (i). //13//

Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānāmūrvān dayanta gonām (i). //14//

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ.
Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram (i). //15//

Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇām.
Agnirdevānāmava āvṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ (i). //16//

Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye.
Śreṣṭhe syāma savituḥ savīmani taddevānāmavo adyā vṛṇīmahe (i). //17//

13. We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. (1)

14. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. (1)

15. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. (1)

16. The universal fire divine is the mother of all those divine powers, to whom the worship is offered. May He be dear, like a guest to all men. Receiving the offered homage, may He, knower of all that is born, be gracious to us. (1)

17. Today we invoke that favour of the enlightened ones, with which we may gain the shelter of the great, brilliant adorable Lord, for bliss, and may we be far from sin against the Lord venerable and friendly. May we remain under the best subservience of the impeller Lord. (1)

आपश्चित्पिप्यु स्तर्यो न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥ १८ ॥
गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ १९ ॥
यदद्य सूर उदितेऽनागा मित्रो अर्यमा । सुवाति सविता भगः ॥ २० ॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥ तं प्रत्नथा ऽयं वेनः ॥ २१ ॥
आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥ २२ ॥
प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे ।
इन्द्रस्य यस्य सुमखं सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥ २३ ॥

Āpaścitpipyu staryo na gāvo nakṣannṛtaṁ jaritārasta indra.
Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān (i). //18//

Gāva upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //19//

Yadadya sūra udite'nāgā mitro aryamā. Suvāti savitā bhagaḥ (i). //20//

Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā dadhīta vṛṣabham.
Taṁ pratnathā' yaṁ venaḥ (i). //21//

Ātiṣṭhantaṁ pari viśve abhūṣañchriyo vasānaścarati svarociḥ.
Mahattadvṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau (i). //22//

Pra vo mahe mandamnayāndhaso'rcā viśvānarāya viśvābhuve.
Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ (i). //23//

18. O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. (1)

19. Draw near, O cows, to the cauldron, the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

20. May the Lord of light, the destroyer of sins, and the Lord of cosmic order and the gracious Lord of creation bestow upon us, today at sun-rise what we pray for. (1)

21. Drop into the milked stream the admixture of sacred offering which reaches both the heaven and earth; supply the offering of the liquids (mixture of soma and milk) to the fire, the showerer of blessings. Taṁ pratnathā (Yv., VII. 12) and Ayaṁ venaḥ (Yv. VII. 16) are to be repeated here. (1)

22. They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. (1)

23. Worship, O men, the great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe and whose power of good actions, great fame and wealth is acknowledged by the heaven and earth as well. (1)

बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥ २४ ॥

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ२ अभिष्टिरोजसा ॥ २५ ॥

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन् व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥ २६ ॥

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ।
महाँ२ इन्द्रो य ओजसा कदा चन स्तरीरसि कदा चन प्र युच्छसि+ ॥ २७ ॥

आ तत्त इन्द्रायवः पनन्ताभि य ऊर्वं गोमन्तं तितृत्सान् ।
सकृत्स्वं ये पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदुक्षन् ॥ २८ ॥

Bṛhannididhma eṣām bhūri śastaṁ pṛthuḥ svaruḥ. Yeṣāmindro yuvā sakhā (i). //24//

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāñ abhiṣṭirojasā (i). //25//

Indro vṛtramavṛṇocchardhanītiḥ pra māyināmamināad varpaṇītiḥ.
Ahan vyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇāṁ (i). //26//

Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta itthā.
Saṁ pṛcchase samarāṇaḥ śubhānairvocestanno harivo yatte asme.
Mahāñ indro ya ojasā kadā cana starīrasi kadā cana pra yucchasi (i). //27//

Ā tatta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titṛtsān.
Sakṛtsvaṁ ye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ duduksan (i). //28//

24. Ample is their fuel to burn, many their hymns to sing, and large their swords, in case their close friend is the ever-young resplendent Lord. (1)

25. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. (1)

26. The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combat, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom to win over conflicts of life. (1)

27. Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you, whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. Mahāṅ indro ya ojasā (Yv. VII. 40) Kadā cana starīrasi (VIII. 2) and Kadā cana prayucchasi (VIII.3) are to be repeated here. (1)

28. O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. (1)

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥ २९ ॥

विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविहुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥ ३० ॥

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ ३१ ॥

येना पावक चक्षसा भुरण्यन्तं जनाँ२ अनु । त्वं वरुण पश्यसि ॥ ३२ ॥

दैव्यावध्वर्यू आ गतꣳ रथेन सूर्यत्वचा । मध्वा यज्ञꣳ समञ्जाथे ॥
तं प्रत्नथाऽयं वेनश्चित्रं देवानाम् ॥ ३३ ॥

आ न इडाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥ ३४ ॥

Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yatta ānaje.
Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāmadannanu (i). //29//

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyurdadhad yajñapatāvavihrutam.
Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati (i). //30//

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe viśvāya sūryam (i). //31//

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāñ anu. Tvaṁ varuṇa paśyasi (i). //32//

Daivyāvadhvaryū ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe.
Taṁ pratnathā' yaṁ venaścitraṁ devānām (i).//33//

Ā na iḍābhirvidathe suśasti viśvānaraḥ savitā deva etu.
Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā (i). //34//

29. For you, O mighty resplendent Lord, I compose and offer my excellent hymns; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotees exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. (1)

30. May the great shining one drink this divine elixir sweetened with honey, bestowing unhindered long life on the sacrificer, and who speeded, as if, by the wind guards us, nourishes all the creatures with food and appears with elegance in various ways. (1)

31. The banners of glory speak high of God, who knows all that lives, so that all may look on Him. (1)

32. It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. (1)

33. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Taṁ pratnathā (Yv. VII. 12),Ayaṁ venaḥ (VII. 16), and Citraṁ devānām (VII. 42) are to be repeated here. (1)

34. May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever-young, gladden all our people by your participation. (1)

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥ ३५ ॥

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥ ३६ ॥

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततꣳ सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ३७ ॥

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ३८ ॥

बण्महाँ२ असि सूर्य बडादित्य महाँ२ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ२ असि ॥ ३९ ॥

बट् सूर्य श्रवसा महाँ२ असि सत्रा देव महाँ२ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४० ॥

Yadadya kacca vṛtrahannudagā abhi sūrya. Sarvaṁ tadindra te vaśe (i). //35//

Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamābhāsi rocanam (i). //36//

Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra.
Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai (i). //37//

Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe.
Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁbharanti (i). //38//

Baṇ mahān̆ asi sūrya baḍāditya mahān̆ asi.
Mahaste sato mahimā panasyate' ddhā deva mahān̆ asi (i). //39//

Baṭ sūrya śravasā mahān̆ asi satrā deva mahān̆ asi.
Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam (i). //40//

35. Whatsoever, O sun, destroyer of darkness, you have risen upon today as ever, it is all under your control. (1)

36. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. (1)

37. Such is the divinity, such is the majesty of the radiant sun, that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. (1)

38. In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand, and on the other, bring on the darkness of the night. (1)

39. Verily, you are great, O radiant sun; verily you are great, O eternal, the greatness of the great one we adore. Verily you are great, O supreme God. (1)

40. Verily, O sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are destroyer of the wicked. You are the preceptor. Your glory is wide-spread and unconquerable. (1)

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ ४१ ॥

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ४२ ॥

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥४३ ॥

प्र वावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिट इयाते ।
विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान् ॥ ४४ ॥

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान् मारुतं गणम् ॥ ४५ ॥

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुराधसः ॥४६ ॥

अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥
तं प्रत्नथा ऽयं वेनो ये देवास आ न इडाभि—
र्विश्वेभिः सोम्यं मध्वो—मासश्चर्षणीधृतः+ ॥ ४७ ॥

Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata.
Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima (i). //41//

Adyā devā uditā sūryasya niraṁhasaḥ piprtā niravadyāt.
Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ (i). //42//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan (i). //43//

Pra vāvṛje suprayā barhireṣāmā viśpatīva bīriṭa iyāte.
Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān (i). //44//

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam.
Ādityān mārutaṁ gaṇam (i). //45//

Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ. Karatāṁ naḥ surādhasaḥ (i). //46//

Adhi na indraiṣāṁ viṣṇo sajātyānām. Itā maruto aśvinā.
Taṁ pratnathā' yaṁ veno ye devāsa ā na iḍābhir-viśvebhiḥ somyaṁ madhvomāsaścarṣaṇīdhṛtaḥ (i). //47//

41. As the gathering solar rays proceed to the sun, so the vital principles turn back to the Lord of resplendence and by their power divide all His loftiest glories among those, who have been or will be born; may we meditate on our shares. (1)

42. O bounties of Nature, this day at the time of sun-rise may you make us free from sin and ill-repute. May the Lord friendly and venerable, and also the Eternity, the ocean, the earth and the heaven grant us this prayer of ours. (1)

43. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)

44. Preparation for food-bestowing sacred ceremony is complete. Of the two lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. (1)

45. We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the vital complex. (1)

46. May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. (1)

47. Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines; we are kith and kin to you. Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16), Ye devāsaḥ (VII.19), Ā na iḍābhiḥ (XXXIII.34), Viśvebhiḥ somyaṁ madhu (XXXIII. 10) and Omāsaścarṣaṇīdhṛtaḥ (VII. 33) are to be repeated here. (1)

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥ ४८ ॥

इन्द्राग्नी मित्रावरुणादितिꣳ स्वः पृथिवीं द्यां मरुतः पर्वताँ२ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शꣳसꣳ सवितारमूतये ॥ ४९ ॥

अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शꣳसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ२ अवन्तु देवाः ॥ ५० ॥

अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥ ५१ ॥

विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥ ५२ ॥

Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo.
Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta (i). //48//

Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatān̐ apaḥ.
Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śam̐-saṁ savitāramūtaye (i). //49//

Asme rudrā mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ.
Yaḥ śam̐sate stuvate dhāyi pajra indrajyeṣṭhā asmān avantu devāḥ (i). //50//

Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno vyayeyam.
Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ (i). //51//

Viśve adya maruto viśva ūtī viśve bhavantvgnayaḥ samiddhāḥ
Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo asme (i). //52//

48. May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun, confer strength upon us. May the twin divines (dawn and dusk), cosmic vitality, the speech, the nourishments, the gracious elements and the divine enlightenment be blessings to us. (1)

49. I invoke for protection the Nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air divine, the nourisher, as well as, above all, the supreme Lord of the universe, the Creator. (1)

50. May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. (1)

51. O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and the wicked. May you protect us from him, who works us misfortune. (1)

52. May today all the cloud-bearing winds come here with all their help. May the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

विश्वे देवाः शृणुतेमꣳ हवं मे ये अन्तरिक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥ ५३ ॥

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वꣳ सुवसि भागमुत्तमम् ।
आदिद्दामानꣳ सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ ५४ ॥

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारꣳ रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ५५ ॥

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्दवो वामुशन्ति हि ॥ ५६ ॥

मित्रꣳ हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीꣳ साधन्ता ॥ ५७ ॥

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातꣳ रुद्रवर्त्तनी ॥
तं प्रत्नथा ऽयं वेनः × ॥ ५८ ॥

Viśve devāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha.
Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhvam (i). //53//

Devebhyo hi prathamaṁ yajñiyebhyo' mṛtatvaṁ suvasi bhāgamuttamam.
Ādiddāmānaṁ savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ. (i). //54//

Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām.
Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo (i). //55//

Indravāyū ime sutā upa prayobhirāgatam. Indavo vāmuśanti hi (i). //56//

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśādasam. Dhiyaṁ ghṛtācīṁ sādhantā (i). //57//

Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ. Ā yātaṁ rudravarttanī.
Taṁ pratnathā' yaṁ venaḥ (i). //58//

53. O divine powers, hear this invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire divine. May you, seated in our hearts, rejoice. (1)

54. O Creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. (1)

55. May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot, and most wealthy. May this most adorable Lord of harnessed horses promptly show favour to His adorer. (1)

56. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. (1)

57. I invoke the Lord, the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. (1)

58. O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions. May you come and dwell within for achieving fulfilment of all that is knowable, and enjoyable. Taṁ pratnathā (Yv. VII. 12) and Ayaṁ venaḥ (VII. 16) are to be repeated here. (1)

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यꣳ सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥ ५९ ॥

नहि स्पशमविदन्नन्यमस्माद्वैश्वानरात्पुर एतारमग्नेः ।
एमेनमवृधन्नमृता अमर्त्यं वैश्वानरं क्षैत्रजित्याय देवाः ॥ ६० ॥

उग्रा विघनिना मृध इन्द्राग्नी हवामहे । ता नो मृडात ईदृशे ॥ ६१ ॥
उपास्मै गायता नरः पवमानायेन्दवे । अभि देवाँ२ इयक्षते ॥ ६२ ॥

ये त्वांऽहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमꣳ सगणो मरुद्भिः ॥ ६३ ॥

जनिष्ठा उग्रः सहसे तुराय मन्द्र ओजिष्ठो बहुलाभिमानः ।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ ६४ ॥

Vidadyadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ.
Agraṁ nayatsupadyakṣarāṇāmacchā ravaṁ prathamā jānatī gāt (i). //59//

Nahi spaśamavidannanyamasmād vaiśvānarāt pura etāramagneḥ.
Emenamavṛdhannamṛtā amartyaṁ vaiśvānaraṁ kṣaitrajityāya devāḥ (i). //60//

Ugrā vighaninā mṛdha indrāgnī havāmahe. Tā no mṛḍāta īdṛśe (i). //61//

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāñ iyakṣate (i). //62//

Ye tvā' hihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau.
Ye tvā nūnamanumadanti viprāḥ pibendra somaṁ sagaṇo marudbhiḥ (i). //63//

Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ.
Avardhannindraṁ marutaścidatra mātā yadvīraṁ dadhanad dhaniṣṭhā (i). //64//

59. When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. (1)

60. The enlightened ones do not find any herald other than this fire divine, benefactor of all men, who will come forward on every occasion. They, free from fear of death, strenghten this benefactor of all men, having no fear of death for the sake of winning the field. (1)

61. We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries; may they be kind to one like me. (1)

62. Sing, O leaders of ceremonies, to the glory of pure flowing drop of divine love. It is keen to offer worship to Nature's bounties. (1)

63. O bounteous resplendent self, may you, associated with those vital faculties, who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdoms, and who, possessed of wisdom, contribute verily to your exhilaration, accept our loving devotion. (1)

64. O aspirant, you are born aggressive for quick victorious valour, praiseworthy, mightiest and full of pride. Men strengthen you here, when the affluent mother bears the son in her womb. (1)

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥६५॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ ६६ ॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ ६७ ॥
यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरासत् ॥ ६८ ॥
अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशꣳस ईशत ॥ ६९ ॥
प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः ।
वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥ ७० ॥

Ā tū na indra vṛtrahannasmākamardhamā gahi. Mahān mahībhirūtibhiḥ (i). //65//

Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśastihā janitā viśvatūrasi tvaṁ tūrya taruṣyataḥ (i). //66//

Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā.
Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi (i). //67//

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ.
Ā vo' rvācī sumatirvavṛtyadaṁhościdyā varivovittarāsat (i). //68//

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam.
Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //69//

Pra vīrayā śucayo dadrire vāmadhvaryubhirmadhumantaḥ sutāsaḥ.
Vaha vāyo niyuto yāhyacchā pibā sutasyāndhaso madāya (i). //70//

65. O mighty resplendent Lord, dispeller of darkness, may you come to help us with mighty protections. (1)

66. O resplendent Lord, you are the subduer of all opposing elements in conflicts. You are the vanquisher of the wicked. You are the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. (1)

67. Heaven and earth follow your destructive forces as mothers their child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. (1)

68. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inlcined. Be our best deliverers from the sin. (1)

69. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

70. For you two the stems of the soma plant, cleansed and honey sweet, have been crushed and pressed by the priests. O vital wind, carry it. Come implored by us. Drink to your full satisfaction this pressed out elixir for nutritive exhilaration. (1)

गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ ७१ ॥

काव्ययोराजानेषु क्रत्वा दक्षस्य दुरोणे । रिशादसा सधस्थ आ ॥ ७२ ॥

दैव्यावध्वर्यू आ गतं रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाथे ॥
तं प्रत्नथा ऽयं वेनः + ॥ ७३ ॥

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ७४ ॥

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ ७५ ॥

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । आङ्गूषैराविवासतः ॥ ७६ ॥

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृडीका भवन्तु नः ॥ ७७ ॥

Gāva' upāvatāvatam mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //71//

Kāvyayorājāneṣu kratvā dakṣasya duroṇe. Riśādasā sadhastha ā (i). //72//

Daivyāvadhvaryū ā gatam̐ rathena sūryatvacā. Madhvā yajñam̐ samañjāthe.
Tam̐ pratnathā' yam̐ venaḥ (i). //73//

Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt (i). //74//

Ā rodasī apṛṇadā svarmahajjātam̐ yadenamapaso adhārayan.
So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ (i). //75//

Ukthebhirvṛtrahantamā yā mandānā cidā girā. Āṅgūṣairāvivāsataḥ (i). //76//

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye. Sumṛḍīkā bhavantu naḥ (i). //77//

71. Draw near, O cows, to the cauldron, the two mighty ones– the heaven and the earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

72. May you two, O slayers of evil forces, come to the place of assembly, the birth place of the fame of two great poets. Enter this dwelling with keenness of intellect. (1)

73. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16) are to be repeated here. (1)

74. Transversely drawn is the line dividing the two (being and not being); it is below also; it is above as well. Begetters are there; mighty powers are there. The matter is here and the effort comes from far away. (1)

75. The fire divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. (1)

76. Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. (1)

77. May all sons of the immortal Lord hear our words and be the source of happiness to us. (1)

ब्रह्माणि मे मतयः शꣳ सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥ ७८ ॥

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ२ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥ ७९ ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥ ८० ॥

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ ८१ ॥

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥ ८२ ॥

अयꣳ सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ ८३ ॥

Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyukthemā harī vahatastā no accha (i). //78//

Anuttamā te maghavannakirnu na tvāvāṅ asti devatā vidānaḥ. Na jāyamāno naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha (i). //79//

Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣa-nṛmṇaḥ.
Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ (i). //80//

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata (i). //81//

Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhyetso ajyate rayiḥ (i). //82//

Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye (i). //83//

78. May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and for my praise. May those twin forces, vital and mental, carry us towards our destination. (1)

79. O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born, could surpass you in these deeds which you have achieved, O exceedingly mighty self. (1)

80. That is certainly the most supreme in all the worlds from which has sprung the formidable one, rich in brilliance. Soon after birth, he slays his enemies, and then all his supporters are filled with joy. (1)

81. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for you glorification. (1)

82. You (the bounteous and resplendent Lord) are that wealth personified, which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. (1)

83. He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. (1)

अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परि पाहि नो गयम्।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशꣳस ईशत ॥ ८४ ॥

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः।
अन्तः पवित्र उपरि श्रीणानोऽयꣳ शुक्रो अयामि ते ॥ ८५ ॥

इन्द्रवायू सुसन्दृशा सुहवेह हवामहे।
यथा नः सर्व इज्जनोऽनमीवः सङ्गमे सुमना असत् ॥ ८६ ॥

ऋधगित्था स मर्त्यः शशमे देवतातये।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥ ८७ ॥

आ यातमुप भूषतं मध्वः पिबतमश्विना।
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम् ॥ ८८ ॥

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता। अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ८९ ॥

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam.
Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //84//

Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanmabhiḥ.
Antaḥ pavitra upari śrīṇāno' yaṁ śukro ayāmi te (i).//85//

Indravāyū susandṛśā suhaveha havāmahe. Yathā naḥ sarva ijjano' namīvaḥ saṅgame sumanā asat (i). //86//

Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇāvabhiṣṭaya ācakre havyadātaye (i). //87//

Ā yātamupa bhūṣataṁ madhvaḥ pibatamaśvinā.
Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam (i). //88//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ (i). //89//

84. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

85. Come, O Lord of vitality, to our heaven-reaching prayer with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. (1)

86. We invoke the Lord, resplendent and energetic, beautiful to see and easy to call, so that all of our men may be free from disease, and of concord in the assembly. (1)

87. The offerer of worship, who succeeds in invoking the Light and Bliss for the attainment of his desires, in fact consecrates the oblation for the cosmic sacrifice. (1)

88. Come, O twin divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us, but not for an injury. (1)

89. May the high Preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to men, and measures leading to respectable prosperity. (1)

चन्द्रमा अप्स्वन्तरा सुपर्णो धावते दिवि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहꣳ हरिरेति कनिक्रदत् ॥ ९० ॥
देवं देवं वोऽवसे देवं-देवमभिष्टये । देवं-देवꣳ हुवेम वाजसातये गृणन्तो देव्या धिया ॥ ९१ ॥
दिवि पृष्टो अरोचताग्निर्वैश्वानरो बृहन् ।
क्ष्मया वृधान ओजसा चनोहितो ज्योतिषा बाधते तमः ॥ ९२ ॥
इन्द्राग्नी अपादियं पूर्वागात् पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावदच्चरत् त्रिꣳशत्पदा न्यक्रमीत् ॥ ९३ ॥
देवासो हि ष्मा मनवे समन्यवो विश्वे साकꣳ सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥ ९४ ॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥ ९५ ॥

Candramā apsvantara suparṇo dhāvate divi.
Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ harireti kanikradat (i). //90//

Devaṁ devaṁ vo'vase devaṁ devamabhiṣṭaye. Devaṁ devaṁ huvema vājasātaye gṛṇanto devyā dhiyā (i).//91//

Divi pṛṣṭo arocatāgnirvaiśvānaro bṛhan.
Kṣmayā vṛdhāna ojasā canohito jyotiṣā bādhate tamaḥ (i). //92//

Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ.
Hitvī śiro jihvayā vāvadaccharat triṁśatpadā nyakramīt (i) //93//

Devāso hi ṣmā manave samanyavo viśve sākaṁ sarātayaḥ.
Te no adya te aparaṁ tuce tu no bhavantu varivovidaḥ (i). //94//

Apādhamadabhiśastīraśastihāthendro dyumnyābhavat.
Devāsta indra sakhyāya yemire bṛhadbhāno marudgaṇa (i). //95//

90. The moon runs in the waters of the midspace, and the sun with beauteous wings in the celestial region. The thundering resplendent self comes to the yellow-hued abundant riches desired by the multitude. (1)

91. We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. (1)

92. The great fire seated in the sky, benefactor of all men, shines bright. The same fire, flourishing on earth, is beneficial for food-grains by its heat and it dispels darkness by its light. (1)

93. This dawn, O lightning and fire divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter sounds with their tongues, and passing onward, she traverses thirty steps. (1)

94. May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. (1)

95. The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of troops of vital forces, Nature's bounties are invoking you for your friendship. (1)

प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत । वृत्रꣳ हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥ ९६ ॥
अस्येदिन्द्रो वावृधे वृष्ण्यꣳ शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ।
इमा उ त्वा यस्यायमयꣳ सहस्रमूर्ध्व ऊ षु णः ॥९७ ॥

Pra va indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakraturvajreṇa śataparvaṇā (i). //96//

Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi.
Adyā tamasya mahimānamāyavo' nuṣṭuvanti pūrvathā.
Imā u tvā yasyāyamayaṁ sahasramūrdhva ū ṣu ṇaḥ (i).//97//

96. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with the hundred-edged thunderbolt. (1)

97. The resplendent Lord augments the energy of devotees, when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. Imā u tvā (Yv. XXXIII. 81), Yasyāyaṁ (XXXIII. 82), Ayaṁ sahasraṁ (XXXIII. 83), Ūrdhva ū ṣu ṇaḥ (XI. 42) are to be repeated here. (1)

अथ चतुस्त्रिंशोऽध्यायः ।

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥ १ ॥
येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ २ ॥
यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥ ३ ॥
येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥
यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

ATHA CATUSTRIṀŚO' DHYĀYAḤ

Yajjāgrato dūramudaiti daivaṁ tadu suptasya tathaivaiti.
Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasaṅkalpamastu (i). //1//

Yena karmāṇyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu dhīrāḥ.
Yadapūrvaṁ yakṣamantaḥ prajānāṁ taṇme manaḥ śivasaṅkalpamastu (i). //2//

Yatprajñanamuta ceto dhṛtiśca yajjyotirantaramṛtaṁ prajāsu.
Yasmānna ṛte kiṁ cana karma kriyate tanme manaḥ śivasaṅkalpamastu (i). //3//

Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat parigṛhīta-mamṛtena sarvam.
Yena yajñastāyate saptahotā tanme manaḥ śivasaṅkalpamastu (i). //4//

Yasminnṛcaḥ sāma yajūm̐ṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ.
Yasmiñścittaṁ sarvamotaṁ prajānāṁ tanme manaḥ śivasaṅkalpamastu (i). //5//

CHAPTER THIRTY-FOUR

1. A waking person's mind, which endowed with divine virtues, moves far and high, that of a person asleep moves in the same way; racing far and wide, and the sole enlightener of all lights, may that mind of mine be always guided by the best of intentions. (1)

2. Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures, may that mind of mine be always guided by the best of intentions. (1)

3. The mind, which is the knowledge supreme, the awakening as well as the resolution, and which is the immortal light embedded within all the creatures; without which no action whatsoever is performed, may that mind of mine be always guided by the best of intentions. (1)

4. Wherewith the immortal one, all that ever existed, all that at present exists and all that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread, may that mind of mine be always guided by the best of intentions. (1)

5. Wherein the Ṛks (praise verses), the Sāmans (lyrics), and the Yajuḥs (sacrificial formulae) are well placed like spokes in the nave of a wheel; wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions. (1)

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ ६ ॥

पितुं नु स्तोषं महो धर्माणं तविषीम् । यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥ ७ ॥
अन्विदनुमते त्वं मन्यासै शं च नस्कृधि । क्रत्वे दक्षाय नो हिनु प्र ण आयूंषि तारिषः ॥ ८ ॥
अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम् । अग्निश्च हव्यवाहनो भवतं दाशुषे मयः ॥ ९ ॥
सिनीवालि पृथुष्टुके या देवानामसि स्वसा । जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥ १० ॥
पञ्च नद्यः सरस्वतीमपि यन्ति सस्रोतसः । सरस्वती तु पञ्चधा सो देशेऽभवत्सरित् ॥ ११ ॥

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥ १२ ॥

Suṣārathiraśvāniva yanmanuṣyānnenīyate' bhīśubhir-vājina iva.
Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ śivasaṅkalpamastu (i). //6//

Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm. Yasya trito vyojasā vṛtraṁ viparvamardayat (i). //7//

Anvidanumate tvaṁ manyāsai śaṁ ca naskṛdhi. Kratve dakṣāya no hinu pra ṇa āyūṁṣi tāriṣaḥ (i). //8//

Anu no' dyānumatiryajñaṁ deveṣu manyatām. Agniśca havyavāhano bhavataṁ dāśuṣe mayaḥ (i). //9//

Sinīvāli pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ (i). //10//

Pañca nadyaḥ sarasvatīmapi yanti sasrotasaḥ. Sarasvatī tu pañcadhā so deśe' bhavatsarit (i)-//11//

Tvamagne prathamo aṅgirā ṛṣīrdevo devānāmabhavaḥ śivaḥ sakhā.
Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadṛṣṭayaḥ (i). //12//

6. Which, like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well placed within the heart; which is free from decay, and is the speediest of all, may that mind of mine be always guided by the best of intentions. (1)

7. Now I shall glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. (1)

8. O divine favour (*anumati*), may you favour our sacrifice and may you grant us weal. May you impel us to skilful deeds and vouchsafe us long and trouble-free span of life. (1)

9. May the divine favour (*anumati*) approve our sacrifice today among the enlightened ones. May she and the fire, bearer of oblations, become bliss for the generous sacrificer. (1)

10. O night of extensive and deep darkness (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. (1)

11. Five channels of sense-organs, originating from a common source, flow to meet the divine speech. And the divine speech on the land, becomes a channel flowing in five branches. (1)

12. O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. (1)

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषꣳ रक्षमाणस्तव व्रते ॥ १३ ॥

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान
अरुषस्तूपो रुशदस्य पाज इडायास्पुत्रो वयुनेऽजनिष्ट ॥ १४ ॥

इडायास्त्वा पदे वयं नाभा पृथिव्या अधि । जातवेदो निधीमह्यग्ने हव्याय वोढवे ॥ १५ ॥

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।
सुवृक्तिभि स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥ १६ ॥

प्र वो महे महि नमो भरध्वमाङ्गूष्यꣳ शवसानाय साम ।
येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥ १७ ॥

Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya.
Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate (i). //13//

Uttānāyāmava bharā cikitvāntsadyaḥ pravītā vṛṣaṇaṁ jajāna.
Aruṣastūpo ruśadasya pāja iḍāyāsputro vayune'janiṣṭa (i).//14//

Iḍāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo nidhīmahyagne havyāya voḍhave (i). //15//

Pra manmahe śavasānāya śūṣamāṅgūṣam girvaṇase aṅgirasvat.
Suvṛktibhi stuvata ṛgmiyāyārcāmārkaṁ nare viśrutāya (i). //16//

Pra vo mahe mahi namo bharadhvamāṅgūṣyaṁ śavasānāya sāma.
Yenā naḥ pūrve pitaraḥ padajña arcanto aṅgiraso gā avindan. (i) //17//

13. O adorable God, preserve your devotees with your bounties; you are the defender of cattle for the son of my son, who is ever assiduous in you worship. (1)

14. Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that quickly impregnated it generates the flame, the showerer of benefits. With his red pillar, radiant in splendour, the flame, produced by the process (of attrition) be generated as the son of the goddess of wisdom. (1)

15. We set this omnipresent fire divine upon the central point of the earth – which is the seat of the knowledge – for the purpose of receiving oblations. (1)

16. Just as our vital elements are devoted to us, so may we meditate on all powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. (1)

17. May you offer adorations to that resplendent God and chant praises to Him, who is exceedingly mighty. Through Him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. (1)

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥ १८॥

न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥ १९ ॥

अषाढं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ २० ॥

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥ २१ ॥

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥ २२ ॥

Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi.
Titikṣante abhiśastiṁ janānāmindra tvadā kaścana hi praketaḥ (i). //18//

Na te dūre paramā cidrajāṁsyā tu pra yāhi harivo haribhyām.
Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne agnau (i). //19//

Aṣāḍhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vrjanasya gopām.
Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu madema soma (i). //20//

Somo dhenuṁ somo arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti.
Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai (i).//21//

Tyamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṁ gāḥ.
Tvamātatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha (i).//22//

18. O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you? (1)

19. O Lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. (1)

20. O blissful Lord, invincible in battles, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions, winner of wars, having a firm base, O glorious one, may we rejoice in your victories. (1)

21. To him, who worships you, O blissful Lord, you give a milch cow, a swift horse, and a son, who is worthy of noble deeds, eminent in society and an honour to his father. He is assiduous in worship and valorous in action. (1)

22. O blissful Lord, you have generated herbs, waters and milch kine; you dispelled darkness with light; you have sustained and expanded the vast mid-regions. (1)

देवेन नो मनसा देव सोम रायो भागꣳ सहसावन्नभि युध्य।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्रचिकित्सा गविष्टौ ॥२३॥
अष्टौ व्यख्यत् ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून्।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥ २४ ॥
हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥२५॥
हिरण्यहस्तो असुरः सुनीथः सुमृडीकः स्ववाँ यात्वर्वाङ्।
अपसेधन् रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥ २६ ॥
ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ २७ ॥

Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya.
Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pracikitsā gaviṣṭau (i). //23//

Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva yojanā sapta sindhūn.
Hiraṇyākṣaḥ savitā deva āgād dadhadratnā dāśuṣe vāryāṇi (i). //24//

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate.
Apāmīvām bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti (i). //25//

Hiraṇyahasto asuraḥ sunīthaḥ sumṛḍīkaḥ svavāṅ yātvarvāṅ.
Apasedhan rakṣaso yātudhānānasthāddevaḥ pratidoṣaṁ gṛṇānaḥ (i). //26//

Ye te panthāḥ savitaḥ pūrvyāso' reṇavaḥ sukṛtā antarikṣe.
Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva (i). //27//

23. O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any dual or conflict, for your judgement is the guide in our life. (1)

24. He (the sun) has lighted up the eight points of the horizon (East, North, West and South and the four at comers), the three regions of the living beings and the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. (1)

25. The golden-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. (1)

26. May the golden-handed, life-bestowing, well guiding, exhilarating and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. (1)

27. O sun, your paths are set from olden days; they are free from dust, and well determined in space. May you travel along these paths, unobstructed and preserve us day to day. O effulgent, may you bless us. (1)

उभा पिबतमश्विनोभा नः शर्म यच्छतम्। अविद्रियाभिरूतिभिः ॥ २८ ॥

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम्।
अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ ॥ २९ ॥

द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ३० ॥

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ ३१ ॥

आ रात्रि पार्थिवꣳ रजः पितुरप्रायि धामभिः।
दिवः सदाꣳसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥ ३२ ॥

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति। येन तोकं च तनयं च धामहे ॥ ३३ ॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam. Avidriyābhirūtibhiḥ (i). //28//

Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām.
Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau (i). //29//

Dyubhiraktubhiḥ pari pātamasmānariṣṭebhiraśvinā saubhagebhiḥ.
Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ (i). //30//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca.
Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan. (i). //31//

Ā ratri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ.
Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ (i). //32//

Uṣastaccitramā bharāsmabhyaṁ vājinīvati. Yena tokaṁ ca tanayaṁ ca dhāmahe (i). //33//

28. O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. (1)

29. O twin divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. (1)

30. O twin divines, may you cherish us both by day and by night with undiminished blessings; may the friend, venerable and indivisible Lord, with His bounties, including the oceans, the earth, and the celestial regions, grant us our wishes. (1)

31. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)

32. O night, you have filled the terrestrial realm, alongwith the mid-space. Overspreading you have firmly occupied the realms of heaven also. It is stark darkness all around now. (1)

33. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons (1)

प्रातरग्निं प्रातरिन्द्रꣳ हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रꣳ हुवेम ॥ ३४ ॥

प्रातर्जितं भगमुग्रꣳ हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥ ३५ ॥

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३६ ॥

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मघवन्त्सूर्यस्य वयं देवानाꣳ सुमतौ स्याम ॥ ३७ ॥
भग एव भगवाँ२ अस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरएता भवेह ॥ ३८ ॥

Prātaragnim prātarindram̐ havāmahe prātarmitrāvaruṇā prātaraśvinā.
Prātarbhagam pūṣaṇam brahmaṇaspatim prātaḥ somamuta rudram̐ huvema (i). //34//

Prātarjitam bhagamugram̐ huvema vayam putramaditeryo vidhartā.
Ādhraścidyam manyamānasturaścidrājā cidyam bhagam bhakṣītyāha (i) //35//

Bhaga praṇetarbhaga satyarādho bhagemām dhiyamudavā dadannaḥ.
Bhaga pra no janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma (i). //36//

Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām.
Utoditā maghavantsūryasya vayam devānām̐ sumatau syāma (i). //37//

Bhaga eva bhagavām̐ astu devāstena vayam bhagavantaḥ syāma.
Tam tvā bhaga sarva ijjohavīti sa no bhaga pura etā bhaveha (i). //38//

34. We invoke at dawn the fire divine; at dawn the Lord supreme; at dawn the Lord of light and plasma; at dawn the pair of twin divines; at dawn the Lord of riches and nourishment, and the universal priest; at dawn the Lord of bliss and vitality. (1)

35. We invoke at dawn the powerful gracious bounty, the son of mother infinity; he is the sustainer of the universe, to whom the common man, even the opulent prays and says, give me (wealth) for my enjoyment. (1)

36. O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. (1)

37. May we, at this hour, be fortunate; also in the forenoon or at midday, or at sunrise, may we, O bounteous Lord, be happy in the loving kindness of all divine powers. (1)

38. O gracious Lord, possessor of graces you are; through you, may we obtain the graces. Every one, verily, repeatedly invokes you. O gracious Lord, may you be our champion at this solemnity. (1)

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥ ३९ ॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥ ४० ॥
पूषन् तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ४१ ॥
पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानडर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियं-धियं सीषधाति प्र पूषा ॥ ४२ ॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥ ४३ ॥
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥ ४४ ॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.
Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina ā vahantu (i). //39//

Aśvāvatīrgomatīrna uṣāso vīravatıḥ sadamucchantu bhadrāḥ.
Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ (i). //40//

Pūṣan tava vrate vayaṁ na riṣyema kadā cana. Stotārasta iha smasi (i). //41//

Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḍarkam.
Sa no rāsacchurudhaścandrāgrā dhiyaṁ dhiyaṁ sīṣadhāti pra pūṣā (i). //42//

Trīṇi pada vi cakrame viṣṇurgopā adābhyaḥ. Ato dharmāṇi dhārayan (i). //43//

Tadviprāso vipanyavo jāgṛvāṁsaḥ samindhate. Viṣṇoryatparamaṁ padam (i). //44//

39. May the dawns come to bless our worship with the speed of a cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity, just as horses draw a chariot. (1)

40. May the auspicious dawns come to us, with wealth of vitality, wisdom and valiant posterity. May they come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. (1)

41. O Lord, the nourisher, may we never suffer detriment when engaged in your worship; we are here to sing your praises. (1)

42. May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow heads. May the provider of nutritions make our intellects effective. (1)

43. The omnipresnet God, preserver of the indomitable, created three regions – the earth, the mid region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. (1)

44. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. (1)

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥ ४५ ॥

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेत्तारमधिराजमक्रन् ॥ ४६ ॥

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥ ४७ ॥

एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ ४८ ॥

सहस्तोमाः सहच्छन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्यो न रश्मीन् ॥ ४९ ॥

Ghṛtavatī bhuvanānām abhisriyorvī pṛthvī madhudughe supeśasā.
Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā (i). //45//

Ye naḥ sapatnā apa te bhavantvindrāgnibhyāmava bādhāmahe tān.
Vasavo rudrā ādityā uparispṛśaṁ mograṁ cettāramadhirājamakran (i). //46//

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā.
Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā (i). //47//

Eṣa va stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ.
Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum (i). //48//

Sahastomāḥ sahacchandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ.
Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na raśmīn (i).//49//

45. O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. (1)

46. Let those, who are our rivals, get away from us. We drive them away with the grace of the Lord resplendent and adorable. The young, adult and old sages have made me the topmost, mighty and discerning overlord. (1)

47. May your three times eleven, i.e. never-failing divine sources of reality, lead us to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils and be ever with us. (1)

48. O vital senses, this praise is for you; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. (1)

49. Well-versed in praise-songs and sacred verses, skilful in actions and well-equipped with knowledge, the seven divine seers, patient and firm, take up the reins (of the sacrifice), like expert charioteers, keeping in view the path shown by previous sages. (1)

आयुष्यं वर्चस्यꣳ रायस्पोषमौद्भिदम् । इदꣳ हिरण्यं वर्चस्वज्जैत्रायाविशतादु माम् ॥ ५० ॥

न तद्रक्षाꣳसि न पिशाचास्तरन्ति देवानामोजः प्रथमजꣳ ह्येतत् ।
यो बिभर्ति दाक्षायणꣳ हिरण्यꣳ स देवेषु कृणुते दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः ॥५१॥

यदाबध्नन् दाक्षायणा हिरण्यꣳ शतानीकाय सुमनस्यमानाः ।
तन्म आ बध्नामि शतशारदायायुष्माञ्जरदष्टिर्यथासम् ॥ ५२ ॥

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वे देवा ऋतावृधो हुवाना स्तुता मन्त्राः कविशस्ता अवन्तु ॥ ५३ ॥

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अꣳशः ॥ ५४ ॥

सप्त ऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम् ।
सप्तापः स्वपतो लोकमीयुस्तत्र जागृतो अस्वप्नजौ सत्रसदौ च देवौ ॥ ५५ ॥

Āyuṣyaṁ varcasyaṁ rāyaspoṣamaudbhidam. Idaṁ hiraṇyaṁ varcasvajjaitrāyāviśatādu mām (i). //50//

Na tadrakṣāṁsi na piśācāstaranti devānāmojaḥ prathamajaṁ hyetat.
Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa deveṣu kṛṇute dīrghamāyuḥ sa manuṣyeṣu kṛṇute dīrghamāyuḥ (i). //51//

Yadābadhnan dākṣāyaṇā hiraṇyaṁ śatānikāya sumanasyamānāḥ.
Tanma ā badhnāmi śataśāradāyāyuṣmāñjaradaṣṭirya-thāsam (i).//52//

Uta no' hirbudhnyaḥ śṛṇotvaja ekapāt pṛthivī samudraḥ.
Viśve devā ṛtāvṛdho huvānā stutā mantrāḥ kaviśastā avantu (i). //53//

Ima gira ādityebhyo ghṛtasnūḥ sanādrājabhyo juhvā juhomi.
Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ (i). //54//

Sapta ṛṣayaḥ pratihitāḥ śarīre sapta rakṣanti sadamapramādam.
Saptāpaḥ svapato lokamīyustatra jāgṛto asvapnajau satrasadau ca devau (i). //55//

50. May the shining gold, bestower of long life, bestower of lustre, bestower of plenty of nourishment, uprooter of all miseries, may come to me from all sides to make me victorious. (1)

51. The gold is, verily, the first offspring and the foremost gift of the bounties of Nature. No demons or evil spirited person can ignore it. One, who wears gold as an ornament, lives long among the enlightened ones; he lives long among men too. (1)

52. The gold ornament, which the expert ornament makers tie with affection to the lord of a hundred armies, I tie the same to myself, so that I may have a long span of life of a hundred autumns and reach the ripe old age. (1)

53. May the cloud of the mid-space listen to our invocation; may the wind, the earth, the ocean also listen. May all the bounties of Nature, promoters of sacrifices, having been invoked, praised with hymns and lauded by seers, protect us. (1)

54. I offer my invocations with words of sacred hymns and intense love to the sons of Mother Infinity, the cosmic stars of self effulgence. May the sun, the dwarf stars, cold stars, giant stars and other twinkling ones, listen to us. (1)

55. Seven seers have been posted in the body. Seven guard it all the time with constant alertness. Seven pervading ones reach the world of sleeping and there keep awake the two life bestowers, that never sleep and that stand by to protect good people. (1)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ ५६ ॥
प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांꣳसि चक्रिरे ॥ ५७ ॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥
य इमा विश्वा विश्वकर्मा यो नः पिता ऽन्नपतेऽन्नस्य नो देहि + ॥ ५८ ॥

Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā (i). //56//

Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam.
Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire (i). //57//

Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva.
Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.
Ya imā viśvā viśvakarmā yo naḥ pitā' nnapate' nnasya no dehi (i). //58//

56. Rise up O high preceptor; we, your devotees, solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. (1)

57. Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord and Nature's bounties such as clouds, the lightning, the dawn, and the sun, all of them have a respectable reference. (1)

58. The Lord suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. Ya imā viśvā (Yv. XVII. 17), Viśvakarmā (XVII. 26) Yo naḥ pitā (XVII. 27) and Annapate' nnasya no dehi (XI. 83) are to be repeated here. (1)

अथ पञ्चत्रिंशोऽध्यायः ।

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः । अस्य लोकः सुतावतः ।
द्युभिरहोभिरक्तुभिर्व्यक्तं यमो ददात्ववसानमस्मै ॥ १ ॥

सविता ते शरीरेभ्यः पृथिव्याँल्लोकमिच्छतु । तस्मै युज्यन्तामुस्रियाः ॥ २ ॥

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसा सूर्यस्य वर्चसा । वि मुच्यन्तामुस्रियाः ॥ ३ ॥

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता । गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ४ ॥

सविता ते शरीराणि मातुरुपस्थ आ वपतु । तस्मै पृथिवि शं भव ॥ ५ ॥

प्रजापतौ त्वा देवतायामुपोदके लोके नि दधाम्यसौ । अप नः शोशुचदघम् ॥ ६ ॥

ATHA PAÑCATRIMŚO'DHYĀYAḤ

Apeto yantu paṇayo' sumnā devapīyavaḥ. Asya lokaḥ sutāvataḥ (i).
Dyubhirahobhiraktubhirvyaktaṁ yamo dadātvavasāna-masmai (ii). //1//

Savitā te śarīrebhyaḥ pṛthivyāṅllokamicchatu. Tasmai yujyantāmusriyāḥ (i). //2//

Vāyuḥ punātu (i) savitā punātva-(ii) gnerbhrājasā (iii) sūryasya varcasā (iv) vimucyantāmusriyāḥ (v). //3//

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā. Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //4//

Savitā te śarīrāṇi māturupastha ā vapatu. Tasmai pṛthivi śam bhava (i). //5//

Prajāpatau tvā devatāyāmupodake loke ni dadhāmyasau. Apa naḥ śośucadagham (i) //6//

CHAPTER THIRTY-FIVE

1. May the evil bargainers, mischievous and jealous of the enlightened ones, go away hence. This place belongs to him, who has enjoyed devotional bliss. (1) May the ordainer Lord grant rest to this person in all the seasons day and night. (2)

2. May the impeller Lord grant a place (i.e. body) for your physical existence on earth. Let the sense-organs be harnessed for it. (1)

3. May the wind purify it. (1) May the Impeller Lord purify it; (2) with the glow of fire; (3) with the radiance of the sun. (4) Let the sense-organs be unharnessed. (5)

4. Your abode is on the holy fig tree; and on *parṇa* (Butea frondosa) is your residence. You have been sent to the earth, so that you may serve (sick) men. (1)

5. May the impeller Lord commit your bodies to the bosom of the mother Earth. O mother Earth, may you be pleasing to this person. (1)

6. I, so and so, place you at this spot, adjacent to water, under the care of the divine Lord of progeny. May He burn our sins away. (1)

परं मृत्यो अनु परेहि पन्थां यस्ते अन्य इतरो देवयानात्।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान्॥ ७॥
शं वातः शं हि ते घृणिः शं ते भवन्त्विष्टकाः।
शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाऽभि शूशुचन्॥ ८॥
कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः।
अन्तरिक्षं शिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः॥ ९॥
अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः।
अत्रा जहीमोऽशिवा ये असञ्छिवान्वयमुत्तरेमाभि वाजान्॥ १०॥
अपाघमप किल्बिषमप कृत्यामपो रपः। अपामार्ग त्वमस्मदप दुःष्वप्न्यं सुव॥ ११॥
सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान्द्वेष्टि यं च वयं द्विष्मः॥१२॥

Paraṁ mṛtyo anu parehi panthāṁ yaste anya itaro devayānāt.
Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān (i). //7//

Śaṁ vātaḥ śaṁ hi te ghṛṇiḥ śaṁ te bhavantviṣṭakāḥ.
Śaṁ te bhavantvagnayaḥ pārthivāso mā tvā' bhi śūśucan (i). //8//

Kalpantāṁ te diśastubhyamāpaḥ śivatamāstubhyaṁ bhavantu sindhavaḥ.
Antarikṣaṁ śivaṁ tubhyaṁ kalpantāṁ te diśaḥ sarvāḥ (i). //9//

Aśmanvatī rīyate saṁ rabhadhvamuttiṣṭhata pra taratā sakhāyaḥ.
Atrā jahīmo' śivā ye asañchivānvayamuttaremābhi vājān (i). //10//

Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ. Apāmāraga tvamasmadapa duḥṣvapnyaṁ suva (i). //11//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smandveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //12//

7. O death, go away. Take that road of yours which is different from the path along which the enlightened ones travel. To you, with eyes to see and ears to hear, I say : "Do not destroy our progeny, nor our brave sons." (1)

8. May the wind be propitious; may the glare of the sun be pleasing to you; may all the desirable things be helpful to you; may the terrestrial fires be auspicious to you and may they not scorch you. (1)

9. May the regions be favourable to you and so be the waters. May the rivers be most auspicious to you. May the mid-space be propitious to you and may all the regions and mid-regions be helpful to you. (1)

10. The rocky river is flowing fast. Gird up yourselves, O friends; get up and swim across it. Here we quit whatever is evil and may we swim across to the auspicious treasures. (1)

11. O cleanser of evils, keep the sin away from us; keep the evil away; keep the evil designs away; keep the guilt away from us. May you keep the bad dreams away from us. (1)

12. May the waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)

अनड्वाहमन्वारभामहे सौरभेयं स्वस्तये। स न इन्द्र इव देवेभ्यो वह्निः सन्तारणो भव ॥१३॥

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १४ ॥

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥ १५ ॥

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः। आरे बाधस्व दुच्छुनाम् ॥ १६ ॥

आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभि रक्षतादिमान्त्स्वाहा ॥ १७ ॥

परीमे गामनेषत पर्यग्निमहृषत। देवेष्वक्रत श्रवः क इमाँ२ आ दधर्षति ॥ १८ ॥

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥ १९ ॥

Anaḍvāhamanvārabhāmahe saurabheyaṁ svastaye. Sa na indra iva devebhyo vahniḥ santāraṇo bhava (i). //13//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //14//

Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametaṁ. Śataṁ jīvantu śaradaḥ purūcīrantarmṛtyuṁ dadhatāṁ parvatena (i). //15//

Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām (i). //16//

Āyuṣmānagne haviṣā vṛdhāno ghṛtapratīko ghṛtayoniredhi. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putramabhi rakṣatādimāntsvāhā (i). //17//

Parīme gāmaneṣata paryagnimahṛṣata. Deveṣvakrata śravaḥ ka imāṅ ā dadharṣati (i). //18//

Kravyādamagniṁ pra hiṇomi dūraṁ yamarājyaṁ gacchatu ripravāhaḥ.
Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan (i). //19//

13. We invoke the cart-puller, full of fragrance, for our well-being. May he be a carrier as well as deliverer to us as the resplendent Lord is to the enlightened ones. (1)

14. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)

15. I hereby set this a limit for the living (men). Let none of them follow a different course other than this. May they live a hundred autumns for multi-benevolent activities. May this keep death on the other side of the mountain. (1)

16. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)

17. O fire, bestower of longevity, flourishing with offerings, born out of purified butter, may your mouth remain always full of purified butter. Having consumed sweet and delicious cow-butter, may you protect these people, just as a father protects his son. Svāhā. (1)

18. They have been taking cows around (for grazing); they have been keeping the fire blazing all around; they have been entertaining the enlightened ones; who can think of overwhelming them? (1)

19. I drive the corpse-consuming fire far away; let that carrier of sin go to the death's territory. Let this other fire remain here, so that he may carry our oblations to the bounties of Nature knowing them well. (1)

वह वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान् पराके।
मेदसः कुल्या उप तान्त्स्रवन्तु सत्या एषामाशिषः सं नमन्ताᳬ स्वाहा ॥२०॥
स्योना पृथिवि नो भवानृक्षरा निवेशनी। यच्छा नः शर्म सप्रथाः।
अप नः शोशुचदघम् ॥ २१ ॥
अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः। असौ स्वर्गाय लोकाय स्वाहा ॥ २२ ॥

Vaha vapāṁ jātavedaḥ pitṛbhyo yatrainān vettha nihitān parāke.
Medasaḥ kulyā upa tāntsravantu satyā eṣāmāśiṣaḥ saṁ namantāṁ svāhā (i). //20//

Syonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i).
Apa naḥ śośucadagham (ii). //21//

Asmāttvamadhi jāto'si tvadayaṁ jāyatāṁ punaḥ. Asau svargāya lokāya svāhā (i). //22//

20. O omniscient Lord, carry this leather-cask for our elders, to the place where you know them residing far away. May the streams of fat (melted butter) flow near them and their blessings come out true. Svāhā. (1)

21. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1) May you burn the sin away from us. (2)

22. You are born from him; may he be born from you again; may so and so (go) to the world of bliss. Svāhā. (1)

अथ षट्त्रिंशोऽध्यायः ।

ऋचं वाचं प्र पद्ये मनो यजुः प्र पद्ये साम प्राणं प्र पद्ये चक्षुः श्रोत्रं प्र पद्ये ।
वागोजः सहौजो मयि प्राणापानौ ॥ १ ॥

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृण्णं बृहस्पतिर्मे तद्दधातु ।
शं नो भवतु भुवनस्य यस्पतिः ॥ २ ॥

भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३ ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥ ४ ॥

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृढा चिदारुजे वसु ॥ ५ ॥

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥ ६ ॥

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥ ७ ॥

ATHA ṢAṬTRIṀŚO' DHYĀYAḤ

Ṛcaṁ vācaṁ pra padye mano yajuḥ pra padye sāma prāṇaṁ pra padye cakṣuḥ śrotraṁ pra padye. Vāgojaḥ sahaujo mayi prāṇāpānau (i). //1//

Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitṛṇṇaṁ bṛhaspatirme taddadhātu. Śaṁ no bhavatu bhuvansya yaspatiḥ (i). //2//

Bhūrbhuvaḥ svaḥ tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //3//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā (i). //4//

Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu (i). //5//

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām. Śataṁ bhavāsyūtibhiḥ (i). //6//

Kayā tvaṁ na ūtyābhi pra mandase vṛṣan. Kayā stotṛbhya ā bhara (i). //7//

CHAPTER THIRY-SIX

1. I acquire Ṛks (verses of praise), the speech; I acquire Yajuḥ (sacrificial texts), the mind; I acquire Sāmans (lyrics), the vital breath; I acquire the eyes and ears as well. May I get the force of speech and the strength of overcoming. May my out-breath and in-breath be in perfect order. (1)

2. Whatever distressing lacuna I have in my vision, in my heart or in my thought, may the Lord Supreme remove that. May gracious to us be He, who is the Lord of the whole universe. (1)

3. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

4. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)

5. What genuine and most earnest devotional offerings like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures? (1)

6. May you, O our protector, your friends and admirers, come to us with a hundred protections. (1)

7. O resplendent Lord, being pleased, with what protective measures do you delight us? What are the riches that you grant to your worshippers? (1)

इन्द्रो विश्वस्य राजति । शं नो अस्तु द्विपदे शं चतुष्पदे ॥ ८ ॥
शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥ ९ ॥
शं नो वातः पवताꣳ शं नस्तपतु सूर्यः । शं नः कनिक्रदद्देवः पर्जन्यो अभि वर्षतु ॥ १० ॥
अहानि शं भवन्तु नः शꣳ रात्रीः प्रति धीयताम् ।
शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शं न इन्द्रापूषणा वाजसातौ शमिन्द्रासोमा सुविताय शं योः ॥ ११ ॥
शं नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥ १२ ॥
स्योना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः ॥ १३ ॥
आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ १४ ॥

Indro viśvasya rājati. Śaṁ no astu dvipade śaṁ catuṣpade (i). //8//

Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ (i). //9//

Śaṁ no vātaḥ pavatām̐ śaṁ nastapatu sūryaḥ. Śaṁ naḥ kanikradaddevaḥ parjanyo abhi varṣatu (i). //10//

Ahāni śaṁ bhavantu naḥ śam̐ rātrīḥ prati dhīyatām.
Śaṁ na indrāgnī bhavatāmavobbiḥ śaṁ na indrāvaruṇā rātahavyā.
Śaṁ na indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śaṁ yoḥ (i). //11//

Śaṁ no devirabhiṣṭaya āpo bhavantu pītaye. Śaṁ yorabhi sravantu naḥ (i). //12//

Śyonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i). //13//

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase (i). //14//

8. The resplendent Lord illumines the universe. May He be gracious to us all, the bipeds as well as the quadrupeds. (1)

9. May the friendly Lord be gracious to us; may the venerable Lord, and the controller Lord be gracious to us. May the resplendent Lord, the Lord supreme be gracious to us, and may the omnipresent Lord of wide strides be gracious to us. (1)

10. May the wind blow pleasantly for us; may the sun be warm pleasantly for us; and may the divine loud-thundering cloud send showers for our pleasure. (1)

11. May the days be pleasing to us; may the Lord make nights pleasing to us. May the Lord resplendent and adorable be gracious to us with protective measures; may the Lord resplendent and venerable satisfied with our oblations, be gracious to us. May the Lord resplendent and nourisher be gracious to us in battle; may the Lord resplendent and blissful be gracious to us by urging us on right ways. May our diseases be cured and fears kept away. (1)

12. May the divine waters be pleasing to us for drinking and fulfilment of desires. May they rain all over us for prosperity and cure of ills. (1)

13. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1)

14. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥ १५ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥ १६ ॥
द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ
शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १७ ॥
दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥ १८ ॥
दृते दृꣳह मा । ज्योक्ते सन्दृशि जीव्यासं ज्योक्ते सन्दृशि जीव्यासम् ॥ १९ ॥
नमस्ते हरसे शोचिषे नमस्ते अस्त्वर्चिषे ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ २० ॥
नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे । नमस्ते भगवन्नस्तु यतः स्वः समीहसे ॥२१ ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ (i). //15//

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ (i). //16//

Dyau śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ.
Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sā mā śantiredhi (i). //17//

Dṛte dṛṁha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām.
Mitrasyāhaṁ cakṣūṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe (i). //18//

Dṛte dṛṁha mā. Jyokte sandṛśi jīvyāsaṁ jyokte sandṛśi jīvyāsam (i). //19//

Namaste harase śociṣe namaste astvarciṣe.
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //20//

Namaste astu vidyute namaste stanayitnave. Namaste bhagavannastu yataḥ svaḥ samīhase (i). //21//

15. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)

16. May we have enough of your that sap to our full satisfaction, with which you nourish the whole world. And may we be born for this again. (1)

17. May the sky be peaceful; may the mid-space be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forests be peaceful; may all the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me. (1)

18. O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with a friendly eye. (1)

19. O powerful Lord, may you steady me in the calamities. May I live long, beholding you; may I live long beholding you. (1)

20. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

21. Our homage be to you, the lightning bright; homage to you, the thundering loud. O bounteous Lord, our homage be to you as you strive to lead us to the world of light. (1)

यतो॑यतः स॒मीह॑से॒ ततो॑ नो॒ अभ॑यं कुरु। शं नः॑ कुरु प्र॒जाभ्योऽभ॑यं नः प॒शुभ्यः॑ ॥ २२ ॥

सु॒मि॒त्रि॒या न॒ आप॒ ओष॑धयः सन्तु दुर्मि॒त्रि॒यास्तस्मै॑ सन्तु॒ योऽस्मान् द्वेष्टि॒ यं च॑ व॒यं द्वि॒ष्मः ॥ २३ ॥

तच्चक्षु॑र्दे॒वहि॑तं पु॒रस्ता॑च्छु॒क्रमुच्च॑रत्। पश्ये॑म श॒रदः॑ श॒तं जीवे॑म श॒रदः॑ श॒तꣳ शृणु॑याम
श॒रदः॑ श॒तं प्र ब्र॑वाम श॒रदः॑ श॒तमदी॑नाः स्याम श॒रदः॑ श॒तं भूय॑श्च श॒रदः॑ श॒तात् ॥ २४ ॥

Yato yataḥ samīhase tato no abhayaṁ kuru. Śaṁ naḥ kuru prajābhyo' bhayaṁ naḥ paśubhyaḥ (i). //22//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Taccakṣurdevahitaṁ purastācchukramuccarat paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt (i). //24//

22. From whatever quarter you strive to lead us, may you provide us safety thence. May you grant happiness to our progeny and safety to our cattle. (1)

23. May waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)

24. May we be fortunate enough to look at the eye, set up by the bounties of Nature, rising brightly in front of us for a hundred autumns; may we live for a hundred autumns; may our hearing remain unimparied for a hundred autumns; may we speak clearly for a hundred autumns; may we never be indigent in a life span of a hundred autumns, and even much more than a hundred autumns. (1)

अथ सप्तत्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ ददे नारिरसि ॥ १ ॥

युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ २ ॥

देवी द्यावापृथिवी मखस्य वामद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ३ ॥

देव्यो वम्रयो भूतस्य प्रथमजा मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ४ ॥

इयत्यग्र आसीन्मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ५ ॥

ATHA SAPTATRIṀŚO' DHYĀYAḤ

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nārirasi (i). //1//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ.
Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ (i). //2//

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). //3//

Devyo vamryo bhūtasya prathamajā makhasya vo' dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (i). //4//

Iyatyagra āsīnmakhasya te'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). //5//

CHAPTER THIRTY-SEVEN

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are not an enemy. (1)

2. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, He alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

3. O divine sky and earth, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

4. O divine ant-hills, first-born among all the beings, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

5. In the beginning, you were only this much. May I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

इन्द्रस्यौजं स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ६ ॥
प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ७ ॥

मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ८ ॥

Indrasyauja stha makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). Makhāya tvā makhasya tvā śīrṣṇe (ii).
Makhāya tvā makhasya tvā sīrṣṇe (iii). //6//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ (i).
Makhāya tvā makhasya tvā śīrṣṇe (ii). Makhāya tvā makhasya tvā sīrṣṇe (iii).
Makhāya tvā makhasya tvā śīrṣṇe (iv). //7//

Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (i).
Makhasya śiro' si. Makhāya tvā makhasya tvā sīrṣṇe (ii).
Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (iii).
Makhāya tvā makhasya tvā śīrṣṇe (iv) makhāya tvā makhasya tvā sīrṣṇe (v).
Makhāya tvā makhasya tvā śīrṣṇe (vi). //8//

6. You are the vigour of the resplendent Lord. May I be able to perform the greatest of the sacrifice today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3)

7. May the high preceptor come to us. May brilliant divine virtues comes to us. May Nature's bounties lead us to glory and drive away every adversary and help us in the cause beneficial to men and measures leading to prosperity. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4)

8. You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ९ ॥

ऋजवे त्वा साधवे त्वा सुक्षित्यै त्वा । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ १० ॥

यमाय त्वा मखाय त्वा सूर्यस्य त्वा तपसे । देवस्त्वा सविता मध्वानक्तु
पृथिव्याः सꣳस्पृशस्पाहि । अर्चिरसि शोचिरसि तपोऽसि ॥ ११ ॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (i). Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (ii). Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (iii). Makhāya tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā makhasya tvā śīrṣṇe (v). Makhāya tvā makhasya tvā śīrṣṇe (vi). //9//

Ṛjave tvā (i) sādhave tvā (ii) sukṣityai tvā (iii). Makhāya tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā makhasya tvā śīrṣṇe (v). Makhāya tvā makhasya tvā śīrṣṇe (vi). //10//

Yamāya tvā (i) makhāya tvā (ii) sūryasya tvā tapase (iii). Devastvā savitā madhvānaktu (iv) pṛthivyāḥ saṁspṛśaspāhi (v). Arcirasi śocirasi tapo' si (vi). //11//

9. At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

10. I invoke you for uprightness. (1) I invoke you for sincerity. (2) I invoke you for good shelter. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

11. (I dedicate) you to the controlling Lord. (1) You to the sacrifice. (2) You to the brilliance of the sun. (3) May the creator Lord balm you with honey. (4) Save us from the contaminations of the earth. (5) You are the flame; you are the glow; you are the heat. (6)

अनाधृष्टा पुरस्ताद॒ग्नेराधिपत्य आयुर्मे दाः पुत्रवती दक्षिणत इन्द्रस्याधिपत्ये प्रजां मे दाः ।
सुषदा पश्चाद्देवस्य सवितुराधिपत्ये चक्षुर्मे दा आश्रुतिरुत्तरतो धातुराधिपत्ये रायस्पोषं मे दाः ।
विधृतिरुपरिष्टाद्बृहस्पतेराधिपत्य ओजो मे दा विश्वाभ्यो मा नाष्ट्राभ्यस्पाहि
मनोरश्वासि ॥ १२ ॥

स्वाहा मरुद्भिः परि श्रीयस्व दिवः सꣳस्पृशस्पाहि । मधु मधु मधु ॥ १३ ॥

गर्भो देवानां पिता मतीनां पतिः प्रजानाम् । सं देवो देवेन सवित्रा गत सꣳ सूर्येण रोचते ॥ १४ ॥

समग्निरग्निना गत सं दैवेन सवित्रा सꣳ सूर्येणारोचिष्ट ।
स्वाहा समग्निस्तपसा गत सं दैव्येन सवित्रा सꣳ सूर्येणारूरुचत ॥ १५ ॥

धर्ता दिवो वि भाति तपसस्पृथिव्यां धर्ता देवो देवानाममर्त्यस्तपोजाः ।
वाचमस्मे नि यच्छ देवायुवम् ॥ १६ ॥

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ १७ ॥

Anādhṛṣṭā purastādagnerādhipatya āyurme dāḥ (i) putravatī dakṣiṇata indrasyādhipatye prajāṁ me dāḥ (ii). Suṣadā paścāddevasya saviturādhipatye cakṣurme dā-(iii) āśrutiruttarato dhāturādhipatye rāyaspoṣaṁ me dāḥ (iv). Vidhṛtiruparisṭādbṛhaspaterādhipatya ojo me dā-(v) viśvābhyo mā nāṣṭrābhyaspāhi (vi) manoraśvāsi (vii). //12//

Svāhā marudbhiḥ pari śrīyasva (i) divaḥ saṁspṛsaspāhi (ii). Madhu madhu madhu (iii). //13//

Garbho devānāṁ pitā matīnāṁ patiḥ prajānām. Saṁ devo devena savitrā gata saṁ sūryeṇa rocate (i). //14//

Samagniragninā gata saṁ daivena savitrā saṁ sūryeṇārociṣṭa.
Svāhā samgnistapasā gata saṁ daivyena savitrā saṁ sūryeṇārūrucata (i). //15//

Dhartā divo vi bhāti tapasaspṛthivyāṁ dhartā devo devānāmamartyastapojāḥ. Vācamasme ni yaccha devāyuvam (i). //16//

Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam.
Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ (i). //17//

12. (O Earth) always unconquered, from the east, under the overlordship of the adorable Lord, may you bestow long life on me. (1) O blessed with sons, from the south, under the overlordship of the resplendent Lord, may you bestow progeny on me. (2) O pleasing to rest upon, from the west, under the overlordship of the creator Lord, may you bestow vision on me. (3) O good of audition, from the north, under the overlordship of the sustainer Lord, bestow riches and nourishment on me. (4) O great support, from zenith, under the overlordship of the Lord supreme, may you bestow vigour on me. (5) May you protect me from all the miseries. You are the driving force of man. (6)

13. Svāhā ! May you be surrounded by sun-rays. (1) Save us from contaminations from the sky. (2) Sweet, sweet, sweet! (3)

14. Embryo of the enlightened ones, father of intellects, and the protector Lord of all the creatures, radiant He goes along with the radiant creator Lord, and He shines with the sun. (1)

15. The adorable Lord shines forth along with the fire, along with the radiant creator and along with the sun. Svāhā! The adorable Lord shines forth along with austerity, along with the creator divine, and along with the sun. (1)

16. The upholder of the sky, upholder of the bounties of Nature, immortal and born of austerities, shines on the earth by His austerity. May He grant us the speech that endears us to the enlightened ones (1)

17. I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. (1)

विश्वांसां भुवां पते विश्वंस्य मनसस्पते विश्वंस्य वचसस्पते सर्वंस्य वचसस्पते ।
देवश्रुत्त्वं देव घर्म देवो देवान् पाह्यत्र प्रावीरनु वां देववीतये ।
मधु माध्वीभ्यां मधु माधूचीभ्याम् ॥ १८ ॥
हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा । ऊर्ध्वो अध्वरं दिवि देवेषु धेहि ॥ १९ ॥

पिता नोऽसि पिता नो बोधि नमस्ते अस्तु मा मा हिᳪंसीः ।
त्वष्टृमन्तस्त्वा सपेम पुत्रान्पशून्मयि धेहि प्रजामस्मासु धेह्यरिष्टाऽहᳪं सह पत्या भूयासम् ॥ २० ॥
अहः केतुना जुषताᳪं सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताᳪं सुज्योतिर्ज्योतिषा स्वाहा ॥ २१ ॥

Viśvāsāṁ bhuvāṁ pate viśvasya manasaspate viśvasya vacasaspate sarvasya vacasaspate.
Devaśruttvaṁ deva gharma devo devān pāhyatra prāvīranu vāṁ devavītaye.
Madhu mādhvībhyāṁ madhu mādhūcībhyām (i). //18//

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvo adhvaraṁ divi deveṣu dhehi (i). //19//

Pitā no' si pitā no bodhi namaste astu mā mā hiṁsīḥ (i).
Tvaṣṭṛmantastvā sapema putrān paśūn mayi dhehi prajāmasmāsu dhehyariṣṭā' haṁ saha patyā bhūyāsam (ii). //20//

Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā.
Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā (i). //21//

18. O Lord of all the worlds, O Lord of all the thought, O Lord of all the speech, O Lord of the speech of all, you listen to the invocations of the enlightened ones; O shining Lord, may you protect the enlightened ones. May He protect both of you for well-being of the enlightened ones. (May there be) sweetness for the lovers of sweet; sweetness for the seekers of sweet. (1)

19. O Lord, we invoke you for (purification of) heart; we invoke you for mind. We invoke you for heaven. We invoke you for the sun. May you place our sacrifice above in the heaven among the enlightened ones. (1)

20. You are our father. May you enlighten us as father. We bow in reverence to you. May you not harm me. (1) Filled with creative impulse, may we approach you. May you bestow sons as well as cattle on me. May you bestow progeny on me. May I remain uninjured along with my husband. (2)

21. May the day, full of good light, pass in the light of good actions. Svāhā. May the night, full of good lights, pass in the light of good thoughts. Svāhā. (1)

अथाष्टात्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ ददेऽदित्यै रास्नाऽसि ॥ १ ॥
इड एह्यदित एहि सरस्वत्येहि । असावेह्यसावेह्यसावेहि ॥ २ ॥
अदित्यै रास्नाऽसीन्द्राण्या उष्णीषः । पूषाऽसि घर्माय दीष्व ॥ ३ ॥
अश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व ।
स्वाहेन्द्रवत् स्वाहेन्द्रवत् स्वाहेन्द्रवत् ॥ ४ ॥
यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः । उर्वन्तरिक्षमन्वेमि ॥ ५ ॥

ATHĀṢṬĀTRIṀŚO' DHYĀYAḤ

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade' dityai rāsnā' si (i). //1//

Iḍa ehya - (i) dita ehi (ii) sarasvatyehi. Asāvehyasāvehyasāvehi (iii). //2//

Adityai rāsnā' sīndrāṇyā uṣṇīṣaḥ (i). Pūṣā'si (ii) gharmāya dīṣva (iii). //3//

Aśvibhyāṁ pinvasva (i) sarasvatyai pinvasve -(ii) ndrāya pinvasva (iii). Svāhendravat (iv) svāhendravat (v) svāhendravat (vi). //4//

Yaste stanaḥ śaśayo yo mayobhūryo ratnadhā vasuvidyaḥ sudatraḥ.
Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave' kaḥ (i). Urvantarikṣamanvemi (ii). //5//

CHAPTER THIRTY-EIGHT

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are the girdle of the Eternity. (1)

2. Come O divine intellect. (1) Come O mother Eternity. (2) Come O divine speech. Come hither so and so; come hither so and so; come hither so and so. (3)

3. You are the girdle of the Eternity and diadem of the resplendent deity. (1) You are the nourisher. (2) Donate for the sacrifice. (3)

4. Flow abundantly for the twin divines. (1) Flow abundantly for the divine speech. (2) Flow abundantly for the resplendent Lord. (3) Dedicated to one devoted to the resplendent Lord. (4) Dedicated to one devoted to the resplendent Lord. (5) Dedicated to one devoted to the resplendent Lord. (6)

5. O divine speech, may you suckle me your breast that brings sleep, and is source of bliss, store of jewels, finder of treasures, and liberal donor, and with which you nourish all the covetable things. (1) I hereby move into the vast mid-space. (2)

गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसि द्यावापृथिवीभ्यां त्वा परि गृह्णाम्यन्तरिक्षेणोप यच्छामि ।
इन्द्राश्विना मधुनः सारघस्य घर्मं पात वसवो यजत वाट् ।
स्वाहा सूर्यस्य रश्मये वृष्टिवनये ॥ ६ ॥

समुद्राय त्वा वाताय स्वाहा सरिराय त्वा वाताय स्वाहा ।
अनाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहा ।
अवस्यवे त्वा वाताय स्वाहाऽशिमिदाय त्वा वाताय स्वाहा ॥ ७ ॥
इन्द्राय त्वा वसुमते रुद्रवते स्वाहेन्द्राय त्वाऽऽदित्यवते स्वाहेन्द्राय त्वाऽभिमातिघ्ने स्वाहा ।
सवित्रे त्वऽऋभुमते विभुमते वाजवते स्वाहा बृहस्पतये त्वा विश्वदेव्यावते स्वाहा ॥ ८ ॥
यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा । स्वाहा घर्माय स्वाहा घर्मः पित्रे ॥ ९ ॥
विश्वा आशा दक्षिणसद्विश्वान् देवानयाडिह । स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना ॥ १० ॥
दिवि धा इमं यज्ञमिमं यज्ञं दिवि धाः । स्वाहाऽग्नये यज्ञियाय शं यजुर्भ्यः ॥ ११ ॥

Gāyatraṁ chando' si (i) traiṣṭubhaṁ chando' si (ii) dyāvāpṛthivībhyāṁ tvā pari gṛhṇāmya- (iii) ntarikṣeṇopa-yacchāmi (iv).

Indrāśvinā madhunaḥ sāraghasya gharmaṁ pāta vasavo yajata vāṭ. Svāhā sūryasya raśmaye vṛṣṭivanaye (v). //6//

Samudrāya tvā vātāya svāhā (i) sarirāya tvā vātāya svāhā (ii). Anādhṛṣyāya tvā vātāya svāhā-(iii) 'pratidhṛṣyāya tvā vātāya svāhā (iv)
Avasyave tvā vātāya svāhā-(v) 'śimidāya tvā vātāya svāhā (vi). //7//

Indrāya tvā vasumate rudravate svāhe-(i) ndrāya tvā'dityavate svāhe -(ii) ndrāya tvā' bhimātighne svāhā (iii). Savitre tva ṛbhumate vājavate svāhā (iv) bṛhaspataye tvā viśvadevyāvate svāhā (v). //8//

Yamāya tvā'ṅgirasvate pitṛmate svāhā (i). Svāhā gharmāya (ii) svāhā gharmaḥ pitre (iii). //9//

Viśvā āśā dakṣiṇasad viśvān devānayāḍiha. Svāhākṛtasya gharmasya madhoḥ pibatamaśvinā (i).//10//

Divi dhā imaṁ yajñamimaṁ yajñaṁ divi dhāḥ (i) Svā-hā'gnaye yajñiyāya śaṁ yajurbhyaḥ (ii). //11//

6. (O divine speech), you are the Gāyatrī metre. (1) You are the Triṣṭubh metre. (2) I grasp you with the heaven and earth. (3) I raise you up with the mid-space. (4) O resplendent Lord and O twin divines, may you protect our sacrifice, which is as sweet as bee's, honey. O young sages, may you offer oblation. Dedicate it to the sun-beam that brings rain. (5)

7. I dedicate you to Samudra (ocean) wind; (1) I dedicate you to Sarira (water) wind; (2) I dedicate you to Anādhṛṣya (unconquerable) wind, (3) I dedicate you to the Apratidhṛṣya (irresistible) wind; (4) I dedicate you to Avasyu (protective) wind;(5) I dedicate you to Aśimida (tranquilizer) wind. (6)

8. I dedicate you to the resplendent Lord that holds the riches and punishing power as well. (1) I dedicate you to the resplendent Lord of the suns. (2) I dedicate you to the resplendent Lord, slayer of rivals. (3) I dedicate you to the creator Lord, the prime source of celestial, terrestrial and marine energy, (4) I dedicate you to the Lord Supreme, overlord of all the bounties of Nature. (5)

9. I dedicate you to the controller Lord, radiant and protecting. (1) Dedicated to the sacrifice. (2) Let the sacrifice be dedicated to the father. (3)

10. Seated on the right, this sacrificer has offered oblations here to all the regions and all the bounties of Nature. May the twins divine enjoy the sweetness of the sacrifice with offered oblations. (1)

11. May you place this sacrifice in heaven; in heaven may you place this sacrifice. (1) I dedicate it to the adorable Lord, helper in the sacrifices; (May we obtain) happiness from the sacrificial texts. (2)

अश्विना घर्मं पातꣳ हार्द्वानमहर्दिवाभिरूतिभिः । तन्त्रायिणे नमो द्यावापृथिवीभ्याम् ॥ १२ ॥

अपातामश्विना घर्ममनु द्यावापृथिवी अमꣳसाताम् । इहैव रातयः सन्तु ॥ १३ ॥

इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व ।
धर्मासि सुधर्मामेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ १४ ॥

स्वाहा पूष्णे शरसे स्वाहा ग्रावभ्यः स्वाहा प्रतिरवेभ्यः ।
स्वाहा पितृभ्य ऊर्ध्वबर्हिर्भ्यो घर्मपावभ्यः स्वाहा द्यावापृथिवीभ्याꣳ
स्वाहा विश्वेभ्यो देवेभ्यः ॥ १५ ॥

स्वाहा रुद्राय रुद्रहूतये स्वाहा सं ज्योतिषा ज्योतिः ।
अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।
मधु हुतमिन्द्रतमे अग्नावश्याम ते देव घर्म नमस्ते अस्तु मा मा हिꣳसीः ॥ १६ ॥

Aśvinā gharmaṁ pātaṁ hārdvānamahārdivābhirūtibhiḥ. Tantrāyiṇe namo dyāvāpṛthivībhyām (i). //12//

Apātāmaśvinā gharmamanu dyāvāpṛthivī amaṁsātām. Ihaiva rātayaḥ santu (i) //13//

Iṣe pinvasvo -(i) rje pinvasva (ii) brahmaṇe pinvasva (iii) kṣatrāya pinvasva (iv) dyāvāpṛthivībhyāṁ pinvasva (v). Dharmāsi sudharmā -(vi)' menyasme nṛmṇāni dhāraya brahma dhāraya kṣtraṁ dhāraya viśaṁ dhāraya (vii). //14//

Svāhā pūṣṇe śarase (i) svāhā grāvabhyaḥ (ii) svāhā pratiravebhyaḥ (iii). Svāhā pitṛbhya ūrdhvabarhirbhyo gharmapāvabhyaḥ (iv) svāhā dyāvāpṛthivībhyāṁ (v) svāhā viśvebhyo devebhyaḥ (vi). //15//

Svāhā rudrāya rudrahūtaye (i) svāhā saṁ jyotiṣā jyotiḥ (ii). Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā (iii). Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā (iv). Madhu hutamindratame agnāvaśyāma te deva gharma namaste astu mā mā hiṁsīḥ (v) //16//

12. O twins divine, may you protect the sacrifice, pleasing to heart, with your protective measures in the forenoons and in the afternoons. Our homage to the sun, the time-clock. Our homage to the heaven and earth. (1)

13. The twins divine have protected the sacrifice and the heaven and earth have concorded. May all sorts of wealth be bestowed here. (1)

14. O sacrifice, may you flourish for food. (1) May you flourish for vigour. (2) May you flourish for intellectual power. (3) May you flourish for princely power. (4) May you flourish for the heaven and earth. (5) O pious one, you are the piety itself. (6) May you grant us riches unblemished with violence. Sustain our intellectuals; sustain our warrior-administrators; sustain our wealth-producers. (7)

15. Dedication to the nourisher, the affectionate. (1) Dedication to the thundering clouds. (2) Dedication to the echoing clouds. (3) Dedication to the elders, urging the sacrifice upwards and protecting the fire. (4) Dedication to the heaven and earth. (5) Dedication to all the bounties of Nature. (6)

16. Dedication to the punisher, invoked by the punishers. (1) May the light mingle with light. Svāhā. (2) May the day, full of good light, pass in the light of good actions. Svāhā. (3) May the night, full of good lights, pass in the light of good thoughts. Svāhā. (4) Whatever sweet we have in us, that we have offered to the most resplendent adorable Lord; O brilliant sacrifice, may we enjoy (your gifts). Our obeisance be to you. May you never harm me. (5)

अभीमं महिमा दिवं विप्रो बभूव सप्रथाः ।
उत श्रवसा पृथिवीꣳ सꣳ सीदस्व महाँ२ असि रोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ १७ ॥
या ते घर्म दिव्या शुग्या गायत्र्याꣳ हविर्धाने ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ।
या ते घर्मान्तरिक्षे शुग्या त्रिष्टुभ्याग्नीध्रे ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ।
या ते घर्म पृथिव्याꣳ शुग्या जगत्याꣳ सदस्या ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ॥ १८ ॥
क्षत्रस्य त्वा परस्पाय ब्रह्मणस्तन्वं पाहि ।
विशस्त्वा धर्मणा वयमनु क्रामाम सुविताय नव्यसे ॥ १९ ॥
चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः स नः सर्वायुः सप्रथाः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिम ॥ २० ॥
घर्मैतत्ते पुरीषं तेन वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि ॥ २१ ॥
अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः । सꣳ सूर्येण दिद्युतदुदधिर्निधिः ॥ २२ ॥

Abhīmaṁ mahimā divaṁ vipro babhūva saprathāḥ (i). Uta śravasā pṛthivīm̐ sam̐ sīdasva mahām̐ asi rocasva devavītamaḥ. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam (ii). //17//

Yā te gharma divyā śugyā gāyatryām̐ havirdhāne.
Sā ta ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā (i).
Yā te gharmāntarikṣe śugyā triṣṭubbhyāgnīdhre.
Sā ta ā pyatāyāṁ niṣṭyāyatāṁ tasyai te svāhā (ii).
Ya te gharma pṛthivyām̐ śugyā jagatyām̐ sadasyā.
Sā ta ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā (iii). //18//

Kṣtrasya tvā paraspāya brahmaṇastanvaṁ pāhi.
Viśastvā dharmaṇā vayamanu krāmāma suvitāya navyase (i) //19//

Catuḥsraktirnābhirṛtasya saprathāḥ sa no viśvāyuḥ saprathāḥ sa naḥ sarvāyuḥ saprathāḥ. Apa dveṣo apa hvaro' nyavratasya saścima (i). //20//

Gharmaitatte purīṣaṁ tena vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi (i). //21//

Acikradadvṛṣā harirmahānmitro na darśataḥ. Sam̐ sūryeṇa didyutadudadhirnidhiḥ (i). //22//

17. O adorable Lord, your enlightened and vast grandeur overwhelms the sky; (1) also with your glory the earth. Come, O fire within, be seated in the innermost chamber of our heart. O fire within, worthy of sacred fuel, let the smoke of ill thoughts be dispersed to enable us to see your spotless radiance. (2)

18. O sacrifice, may your glow in the sky, that appears in Gāyatrī metre and in sacrificial fire-place, increase and be established firmly. I dedicate it to the glow of yours. (1) O sacrifice, may your glow in the mid-space, that appears in Triṣṭubh metre and in the sacrificial altar, increase and be established firmly. I dedicate it to that glow of yours. (2) O sacrifice, may your glow on the earth, that appears in Jagatī metre and in the sacrificial house, increase and be established firmly. I dedicate it to that glow of yours. (3)

19. O sacrifice, we, the people, follow you in a right way, so that we may gain new wealth. May you protect our warrior-administrators, who in turn, protect all others; may you protect body of our intellectuals as well. (1)

20. The navel of the truth extends far in all the four corners. May this truth, the life of all, make us expand far; may this truth, the complete life, make us expand far. May we drive away those who hate us, who are crooked, and who are of a different faith. (1)

21. O sacrifice, here is your fuel; flourish and expand thereby. May we also flourish and expand. (1)

22. The huge rain-cloud thunders loudly. The sun cannot be seen. This reservoir of waters (i.e. cloud), the store of riches, glows illuminated by the sun. (1)

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥ २३ ॥
उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २४ ॥
एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि ॥ २५ ॥
यावती द्यावापृथिवी यावच्च सप्त सिन्धवो वितस्थिरे ।
तावन्तमिन्द्र ते ग्रहमूर्जा गृह्णाम्यक्षितं मयि गृह्णाम्यक्षितम् ॥ २६ ॥
मयि त्यदिन्द्रियं बृहन्मयि दक्षो मयि क्रतुः ।
घर्मस्त्रिशुग्वि राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह ॥ २७ ॥
पयसो रेत आभृतं तस्य दोहमशीमह्युत्तरामुत्तरां समाम् ।
त्विषः संवृक् क्रत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्निहुतः ।
इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमत उपहूत उपहूतस्य भक्षयामि ॥ २८ ॥

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smāndveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Udvayaṁ tamsaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //24//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi (ii). //25//

Yāvatī dyāvāpṛthivī yāvacca sapta sindhavo vitasthire.
Tāvantamindra te grahamūrjā gṛhṇāmyakṣitaṁ mayi gṛhṇāmyakṣitam (i). //26//

Mayi tyadindriyaṁ bṛhanmayi dakṣo mayi kratuḥ.
Gharmastriśugvirājati virājā jyotiṣā saha brahmaṇā tejasā saha (i). //27//

Payaso reta ābhṛtaṁ tasya dohamaśīmahyuttarāmuttarāṁ samām (i).
Tviṣaḥ saṁvṛk kratve dakṣasya te suṣumṇasya te suṣumṇāgnihutaḥ (ii).
Indrapītasya prajāpatibhakṣitasya madhumata upahūta upahūtasya bhakṣayāmi (iii). //28//

23. May the waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate. (1)

24. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)

25. O Lord, you are prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; bestow brilliance on me. (2)

26. O resplendent Lord, your bowl of vigour is as large as the heaven and earth and as far as the seven seas extend. That bowl I take; I take that vigour in full and undiminished; I take it in myself undiminished. (1)

27. May in me be the great powers of all the organs; may in me be the skills; may in me be the activity. The sacrifice shines with three lights, along with the great light (i.e. the sun) and the light of the divine Supreme. (1)

28. The essence of milk has been brought. May we enjoy its drink year after year, (1) O bestower of radiance, O fulfiller of desires, O granter of happiness, O invoker of the fire of happiness. (2) Having been invited, I partake of the share of the savoury draught, offered to me, which has been drunk by the resplendent Lord and tasted by the Lord of the creatures. (3)

अथैकोनचत्वारिंशोऽध्यायः ।

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । पृथिव्यै स्वाहाऽग्नये स्वाहाऽन्तरिक्षाय स्वाहा
वायवे स्वाहा । दिवे स्वाहा सूर्याय स्वाहा ॥ १ ॥
दिग्भ्यः स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहाऽद्भ्यः स्वाहा वरुणाय स्वाहा ।
नाभ्यै स्वाहा पूताय स्वाहा ॥ २ ॥
वाचे स्वाहा प्राणाय स्वाहा प्राणाय स्वाहा । चक्षुषे स्वाहा चक्षुषे स्वाहा
श्रोत्राय स्वाहा श्रोत्राय स्वाहा ॥ ३ ॥
मनसः काममाकूतिं वाचः सत्यमशीय । पशूनाᳬ रूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहा । ४

ATHAIKONACATVĀRIṀŚO' DHYĀYAḤ

Svāhā prāṇebhyaḥ sādhipatikebhyaḥ (i). Pṛthivyai svāhā-(ii) gnaye svāhā -(iii) ntarikṣāya svāhā (iv) vāyave svāhā (v). Dive svāhā (vi) sūryāya svāhā (vii). //1//

Digbhyaḥ svāhā (i) candrāya svāhā (ii) nakṣatrebhyaḥ svāhā- (iii) dbhyaḥ svāhā (iv) varuṇāya svāhā (v) nābhyai svāhā (vi) pūtāya svāhā (vii). //2//

Vāce svāhā (i) prāṇāya svāhā (ii) prāṇāya svāhā (iii). Cakṣuṣe svāhā (iv) cakṣuṣe svāhā (v) śrotrāya svāhā (vi) śrotrāya svāhā (vii). //3//

Manasaḥ kāmamākūtiṁ vācaḥ satyamaśīya. Paśūnām̐ rūpamannasya raso yaśaḥ śrīḥ śrayatāṁ mayi svāhā (i). //4//

CHAPTER THIRTY-NINE

1. Dedication to vital breaths along with their overlord. (1) Dedication to the earth. (2) Dedication to the fire. (3) Dedication to the mid-space. (4) Dedication to the wind. (5) Dedication to the sky. (6) Dedication to the sun. (7)

2. Dedication to the quarters. (1) Dedication to the moon. (2) Dedication to the stars. (3) Dedicaion to the waters. (4) Dedication to the ocean. (5) Dedication to the navel. (6) Dedication to the purifier. (7)

3. Dedication to the tongue. (1) Dedication to right nostril. (2) Dedication to left nostril. (3) Dedication to right eye. (4) Dedication to left eye. (5) Dedication to right ear. (6) Dedication to left ear. (7)

4. May I obtain my heart's desire, mental effort, and truthfulness of speech. May the beauty of the animals, deliciousness of food, fame and splendour be granted to me. Svāhā. (1)

प्रजापतिः सम्भ्रियमाणः सम्राट् सम्भृतो वैश्वदेवः संसन्नो घर्मः प्रवृक्त-
स्तेज उद्यत आश्विनः पयस्यानीयमाने पौष्णो विष्यन्दमाने मारुतः क्लथन्।
मैत्रः शरसि सन्ताय्यमाने वायव्यो ह्रियमाण आग्नेयो हूयमानो वाग्घुतः॥५॥
सविता प्रथमेऽहन्नग्निर्द्वितीये वायुस्तृतीय आदित्यश्चतुर्थे
चन्द्रमाः पञ्चम ऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे।
मित्रो नवमे वरुणो दशम इन्द्र एकादशे विश्वे देवा द्वादशे॥६॥
उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च। सासह्वाँश्चाभियुग्वा च विक्षिपः स्वाहा॥७॥
अग्निं हृदयेनाशनिं हृदयाग्रेण पशुपतिं कृत्स्नहृदयेन भवं यक्ना।
शर्वं मतस्नाभ्यामीशानं मन्युना महादेवमन्तःपर्शव्येनोग्रं देवं वनिष्ठुना
वसिष्ठहनुः शिङ्गीनि कोश्याभ्याम्॥८॥

Prajāpatiḥ sambhriyamāṇaḥ (i) samrāṭ sambhṛto (ii) vaiśvadevaḥ saṁsanno (iii) gharmaḥ pravṛkta- (iv) steja udyata (v) āśvinaḥ payasyānīyamāne (vi) pauṣṇo viṣyandamāne (vii) mārutaḥ klathan (viii). Maitraḥ śarasi santāyyamāne (ix) vāyavyo hriyamāṇa- (x) āgneyo hūyamāno (xi) vāgghutaḥ (xii). //5//

Savitā prathame' hann- (i) agnirdvitīye (ii) vāyustṛtīya (iii) ādityaścaturthe (iv) candramāḥ pañcama- (v) ṛtuḥ ṣaṣṭhe (vi) marutaḥ saptame (vii) bṛhaspatiraṣṭame (viii). Mitro navame (ix) varuṇo daśama- (x) indra ekādaśe (xi) viśve devā dvādaśe (xii). //6//

Ugraśca (i) bhīmaśca (ii) dhvāntaśca (iii) dhuniśca (iv). Sāsahvāñścā -(v) bhiyugvā ca (vi) vikṣipaḥ svāhā (vii). //7//

Agniṁ hṛdayenā- (i) śaniṁ hṛdayāgreṇa (ii) paśupatiṁ kṛtsnahṛdayena (iii) bhavaṁ yakna (iv).
Śarvaṁ matasnābhyām- (v) īśānaṁ manyunā (vi) mahādevamantaḥparśavyeno- (vii) graṁ devaṁ vaniṣṭhunā (viii) vasiṣṭhahanuḥ (ix) śiṅgīni kośābhyām (x). //8//

5. The self, being reared up, is Prajāpati (Lord of creatures). (1) Fully nourished, it is Samrāṭ, (shining bright). (2) When approached, it is Vaiśvadeva (belonging to all the bounties of Nature). (3) Separated from the body, it is Gharma (the sacrifice). (4) Rising up, it is Tejas (light). (5) Being collected in water, it is Āśvina (full of strength). (6) When water starts trickling, it is Pauṣṇa (nourishing). (7) When starting movements, it is Māruta (belonging to winds). (8) When nourished in the water-reservoir, it is Maitra (belonging to the friendly Lord). (9) When carried off, it is Vāyavya (belonging to the air). (10) When being invoked, it is Āgneya (belonging to the fire). (11) Having been invoked, it is Vāk (speech). (12)

6. On the first day, it is the rising sun. (1) On the second, the fire. (2) On the third, the wind. (3) On the fourth, the midday sun. (4) On the fifth, the moon. (5) On the sixth, the season. (6) On the seventh, the cloud-bearing winds. (7) On the eighth, the Jupiter. (8) On the ninth, the evening sun. (9) On the tenth, the ocean. (10) On the eleventh, the lightning. (11) On the twelfth day, it is all the bounties of Nature. (12)

7. Fierce, (1) Terrible, (2) Roarer (3) Shaker. (4) Humbler, (5) Assailant, (6) And Scatterer—Svāhā. (7)

8. (I worship) the adorable Lord (Agni) with my heart; (1) The Lord of thunder (Aśani) with my heart's front portion; (2) The Lord of the creatures (Paśupati) with the whole of my heart; (3) The Supreme being (Bhava) with my liver; (4) The Lord of happiness (Śarva) with my ribs; (5) The Ruler Supreme (Īśāna) with my fervour; (6) The great God (Mahādeva) with my inner side-bones; (7) The wrathful God with my large intestine; (8) The deities worth knowing with my lower jaw; (9) Sundry deities (Śiṅgīni) with the two heart muscles. (10)

उग्रँल्लोहितेन मित्रꣳ सौव्रत्येन रुद्रं दौर्व्रत्येने—न्द्रं प्रक्रीडेन मरुतो बलेन
साध्यान् प्रमुदा । भवस्य कण्ठ्यꣳ रुद्रस्यान्तःपार्श्व्यं महादेवस्य यकृ—
च्छर्वस्य वनिष्ठुः पशुपतेः पुरीतत् ॥ ९ ॥

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा
लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा ।
माꣳसेभ्यः स्वाहा माꣳसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहा
ऽस्थभ्यः स्वाहा ऽस्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा ।
रेतसे स्वाहा पायवे स्वाहा ॥ १० ॥

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा वियासाय स्वाहो—द्यासाय स्वाहा ॥
शुचे स्वाहा शोचते स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥ ११ ॥

तपसे स्वाहा तप्यते स्वाहा तप्यमानाय स्वाहा तप्ताय स्वाहा घर्माय स्वाहा ।
निष्कृत्यै स्वाहा प्रायश्चित्यै स्वाहा भेषजाय स्वाहा ॥ १२ ॥

यमाय स्वाहा ऽन्तकाय स्वाहा मृत्यवे स्वाहा ।
ब्रह्मणे स्वाहा ब्रह्महत्यायै स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा
द्यावापृथिवीभ्याꣳ स्वाहा ॥ १३ ॥

Ugrañllohitena (i) mitraṁ sauvratyena (ii) rudraṁ daurvratyene -(iii) ndraṁ prakrīḍena (iv) maruto balena (v) sādhyān pramudā (vi). Bhavasya kaṇṭhyaṁ (vii) rudrasyāntaḥpārśvyaṁ (viii) mahādevasya yakṛc- (ix) charvasya vaniṣṭhuḥ (x) paśupateḥ purītat (xi). //9//

Lomabhyaḥ svāhā (i) lomabhyaḥ svāhā (ii) tvace svāhā (iii) tvace svāhā (iv) lohitāya svāhā (v) lohitāya svāhā (vi) medobhyaḥ svāhā (vii) medobhyaḥ svāhā (viii). Māṁsebhyaḥ svāhā (ix) māṁsebhyaḥ svāhā (x) snāvabhyaḥ svāhā (xi) snāvabhyaḥ svāhā -(xii)'stha bhyaḥ svāhā -(xiii)'sthabhyaḥ svāhā (xiv) majjabhyaḥ svāhā (xv) majjabhyaḥ svāhā (xvi). Retase svāhā (xvii) pāyave svāhā (xviii). //10//

Āyāsāya svāhā (i) prāyāsāya svāhā (ii) saṁyāsāya svāhā (iii) viyāsāya svāho -(iv) dyāsāya svāhā (v). Śuce svāhā (vi) śocate svāhā (vii) śocamānāya svāhā (viii) śokāya svāhā (ix). //11//

Tapase svāhā (i) tapyate svāhā (ii) tapyamānāya svāhā (iii) taptāya svāhā (iv) gharmāya svāhā (v). Niṣkṛtyai svāhā (vi) prāyaścityai svāhā (vii) bheṣajāya svāhā (viii). //12//

Yamāya svāhā- (i) ntakāya svāhā (ii) mṛtyave svāhā (iii). Brahmaṇe svāhā (iv) brahmahatyāyai svāhā (v) viśvebhyo devebhyaḥ svāhā (vi) dyāvāpṛthivībhyāṁ svāhā (vii). //13//

9. (I worship) the fierce Lord with blood; (1) The friendly Lord with courtesy; (2) The punisher Lord with arrogance; (3) The resplendent Lord with sports; (4) The brave soldiers with force; (5) The seekers of perfection with pleasantries. (6) The throat part to the Supreme being. (7) The intra-ribs to the punisher Lord. (8) The liver to the great God. (9) The large intestine to the bliss-bestowing Lord. (10) The pericardium to the Lord of the creatures. (11)

10. Dedication to hair (1) dedication to hair; (2) dedication to skin (3) dedication to skin; (4) dedication to blood (5) dedication to blood; (6) dedication to fat; (7) dedication to fat. (8) Dedication to flesh; (9) dedication to flesh; (10) dedication to sinaews. (11) dedication to sinews; (12) dedication to bones; (13) dedication to bones; (14) dedication to marrow; (15) dedication to marrow; (16) dedication to semen (17) dedication to anus. (18)

11. Dedication to exertion; (1) dedication to efforts; (2) dedication to all-round endeavours; (3) dedication to special effort; (4) dedication to attempt to improve. (5) dedication to grief; (6) dedication to the grieving. (7) dedication to the grieved; (8) dedication to sorrow. (9)

12. Dedication to austerities; (1) dedication to one practising austerities; (2) dedication to one for whom the austerities are practised; (3) dedication to one, who has completed his austerities; (4) Dedication to sacrifice. (5) dedication to expiation; (6) dedication to atonement; (7) dedication to remedy (8)

13. Dedication to the controller Lord; (1) dedication to the Lord causing the end; (2) dedication to death. (3) Dedication to sacred knowledge; (4) dedication to suppression of sacred knowledge; (5) dedication to all the bounties of Nature; (6) dedication to the heaven and earth. (7)

अथ चत्वारिंशोऽध्यायः।

ईशा वास्यमिदꣳ सर्वं यत्किं च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥ १ ॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः। एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

असुर्या नाम ते लोका अन्धेन तमसावृताः। ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः ॥३॥

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्शत्।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके। तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति। सर्वभूतेषु चात्मानं ततो न वि चिकित्सति ॥ ६ ॥

ATHA CATVĀRIMŚO'DHĀYAḤ

Īśāvāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhuñjithā mā gṛdhaḥ kasya sviddhanam (i). //1//

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto' sti na karma lipyate nare (i). //2//

Asuryā nāma te lokā andhena tamasāvṛtāḥ. Tāṅste pretyāpi gacchanti ye ke cātmahano janāḥ (i). //3//

Anejadekaṁ manaso javīyo nainaddevā āpnuvan pūrvamarśat.
Taddhāvato' nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti (i). //4//

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ (i). //5//

Yastu sarvāṇi bhūtānyātmannevānupaśyati. Sarvabhūteṣu cātmānaṁ tato na vi cikitsati (i). //6//

CHAPTER FORTY

1. All whatsoever exists in this universe, is pervaded by God supreme. Enjoy it, knowing full well that it will have to be renounced. Do not be greedy. To whom do the riches belong? (1)

2. Let one desire to live a hundred years in this world only actively engaged in his work. For you, there is no other way. And as such, the deeds do not cling to man. (1)

3. There are demoniac worlds enwrapped in blinding darkness. To those worlds proceed the men, even after death, who kill their self. (1)

4. That one, though absolutely motionless, is swifter than mind. The gods could not overtake it, when it sped before them. Though standing still, it outstrips all the others running fast. Even the vehement wind concedes its supremacy. (1)

5. It moves, but still it moves not. It is far away, even then it is very close. It is within all; it encompasses all this universe on the outer side as well. (1)

6. He, who realizes all the beings in the Supreme Self itself, and the Supreme Self in all the beings, suffers not from doubts whatsoever, thereafter. (1)

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥
स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥
अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते। ततो भूय इव ते तमो य उ सम्भूत्याꣳ रताः ॥ ९ ॥
अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥
सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह। विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ ११ ॥
अन्धं तमः प्र विशन्ति येऽविद्यामुपासते। ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ १२ ॥
अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥
विद्यां चाविद्यां च यस्तद्वेदोभयꣳ सह। अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ १४ ॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvijānataḥ. Tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ (i). //7//

Sa paryagācchukramakāyamavraṇam asnāviraṁ suddhamapāpaviddham.
Kavirmanīṣī paribhūḥ svayambhūryāthātathyato' rthān vyadadhācchāśvatībhyaḥ samābhyaḥ (i). //8//

Andhaṁ tamaḥ praviśanti ye sambhūtimupāsate. Tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ (i). //9//

Anyadevāhuḥ sambhavādanyadāhurasambhavāt. Iti śuśruma dhīrāṇāṁ ye nastadvicacakṣire (i). //10//

Sambhūtiṁ ca vināśaṁ ca yastadvedobhayaṁ saha. Vināśena mṛtyuṁ tīrtvā sambhūtyāmṛtamaśnute (i). //11//

Andhaṁ tamaḥ praviśanti ye vidyāmupāsate. Tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ (i). //12//

Anyadevāhurvidyāyā anyadāhuravidyāyāḥ. Iti śuśruma dhirāṇāṁ ye nastadvicacakṣire (i). //13//

Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ saha. Avidyayā mṛtyuṁ tīrtvā vidyayā' mṛtamaśnute (i). //14//

7. For the man, for whom, after realization, all the creatures have become Universal Self itself, what infatuation or what sorrow can there be, as he sees the oneness in all? (1)

8. He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme Self far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (1)

9. Those, who glorify the destructive impulse, fall in the blinding gloom. But those, who run after the creative impulse alone, fall in the gloom darker still. (1)

10. Different is the fruit of the creative impulse and the fruit of the distructive one is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)

11. He, who pursues the creative impulse as well as the destructive one side by side, overcomes death by the destructive impulse and gains immortality through the creative one. (1)

12. Those who pursue worldly knowledge alone fall in the blinding gloom. Those, who pursue spiritual knowledge only, sink into gloom darker still. (1)

13. Different is the fruit of worldly knowledge, and the fruit of spiritual knowledge is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)

14. But he, who pursues worldly knowledge and the spiritual one side by side, overcomes death by worldly knowledge and gains immortality through the spiritual one. (1)

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् । ओ३म् क्रतो स्मर । क्लिबे स्मर । कृतꣳ स्मर ॥१५

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १६ ॥

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् ।
ओ३म् खं ब्रह्म ॥ १७ ॥

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ śarīram. Om krato smara. Klibe smara. Kṛtaṁ smara (i). //15//

Agne naya supathā rāye asmānviśvāni deva vayunāni vidvān.
Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema (i) //16//

Hiraṇmayena pātreṇa satyasyāpihitaṁ mukham.
Yo' sāvāditye puruṣaḥ so' sāvaham. Om khaṁ brahma (i). //17//

15 Breaths go out to mix with the elemental air; the soul is immortal and the body is to end in ashes. Om. Now O sacrificer, think; think of the world full of enjoyments and think of the deeds you have done. (1)

16. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again. (1)

17. The face of the Ultimate is hidden by a golden cover. The cosmic Man, who is there in the sun, that I am Myself, i.e. Om, the abstract, the Divine Supreme. (1)

NOTES

by

Udaya Vir Viraj

Chapters 26—40

अध्यायाः २६—४०

NOTES

CHAPTER XXVI

Chapters I to XXV contain sacrificial texts and formulas connected with the Lunar Sacrifices (दर्शपौर्णमास), Agnihotra, Oblation to the Manes (पितृमेध), the Seasonal Sacrifices, the Vājpeya, the Rajsūya, the Aśvamedha, the Sautrāmaṇī, etc. sacrifices. Chapters XXVI to XXIX contain sacrificial texts and formulas for Agniṣṭoma, Agni Sautrāmanī, Puruṣamedha, Sarva Pitṛmedha, Pravargya etc. sacrifices. These supplementary formulas are to be applied to these sacrifices as the occasion requires.

1. **Te sannate,** have submitted to you; are bowed before you.

Adaḥ, असौ, so and so; the name of the person or the party should be mentioned here to make the prayer complete.

Sapta saṁsadaḥ, a set of seven; seven sitting together; seven communities. Five sense organs, the mind (मन) and the intellect (बुद्धि), these are the seven and the eighth is the speech (वाक्). Alternatively, Agni, Vāyu, Antarikṣa, Āditya, Dyuloka, Ambu and Varuṇa are the seven and the Earth is the eighth.

Bhūtāsādhanī, sustainer of all beings.

Saṁjñānam, complete understanding; friendly relations.

Amunā, with so and so; name of the person or the party to be mentioned here.

2. **Aryāya,** to the Vaiśya. अर्य: स्वामिवैश्ययो:; *arya* means the master, and also a Vaiśya, a person engaged in trade, commerce and agriculture.

Ayaṁ kāmaḥ, such and such wish of mine; the wish whatsoever should be mentioned here in clear words.

3. **Aryaḥ,** the pious and the righteous man. Griffith translates this word as 'foreman'.

Upayāmagṛhīto'si, this is addressed to a cup of Soma juice. Soma has been translated by us as Bliss or devotional Bliss. *Upayāma* is the name of a certain type of cup used for Soma. We have rendered it as 'due process'.

4. **Gomān,** गाव: धेनव:, स्तुतय: किरणा वा विद्यन्ते यस्य, one who has cows, praises (speech) or rays.

Soma, cure-juice; juice of a medicinal herb, that cures all the maladies.

Yoniḥ, abode; home; place.

Śatakratu, one who has performed a hundred sacrifices; normally used for Indra; Lord of a hundred powers; one engaged in hundrds of selfless deeds.

Gomate, to you, who are rich in cows; or who are rich in divine speech.

6. **Ajasraṁ gharmam,** continuous heat; heat that never exhausts.

Ṛtāvānam, full of righteousness.

Jyotiṣaspatim, to the Lord of light.

Vaiśvānaraḥ, benefactor of all men; fire; God.

7. **Bhuvanānām,** of the worlds; of the beings.

Abhiśriḥ, आश्रयणीय:, the one, under whom all should take snelter.

Yatate sūryeṇa, accompanies the rising sun. The sacrificial fire is kindled at sunrise.

8. **Ukthena vāhasā,** riding the praises as a vehicle.

9. **Ṛṣiḥ**, penetrating seer.

Pāñcajanyaḥ, benefactor of all the five categories of men; Brāhmaṇa, Kṣatriya, Vaiśya, Sūdra and Niṣāda.

Mahāgayam, महान् गयः स्तुतिर्यस्य, one who has been praised greatly, or praised by great men.

Pavamāna, self-purifying; purifier; purified. An epithet applied both to Soma and Agni.

10. **Ṣoḍaśī,** षोडशकलासम्पूर्णः, complete with His sixteen aspects. पञ्चप्राणाः पञ्चबुद्धीन्द्रियाणि, पञ्चकर्मेन्द्रियाणि मनः षोडशं एतल्लिंगं यस्य स षोडशीन्द्रः; five vital breaths, five sense organs (ज्ञानेन्द्रियाणि), five functional organs (कर्मेन्द्रियाणि) and sixteenth the mind, possessor of all these sixteen is Śoḍaśī, i.e. Indra.

Pāpmānam, the sinful; also the sin.

11. **Dasmam,** दर्शनीयं, beautiful to look at.

Ṛtīṣaham, subduer of enemies with His motion only. Also, subduer of evil.

Svasareṣu, in cow-stalls. दिनेषु, in day time (Uvaṭa).

Dhenavaḥ, cows, milked for the sacrifice and temporarily separated from their calves.

12. **Vāhiṣṭham,** the best carrier of our veneration.

Bṛhadarca, one with large glowing flames; affluent in splendour; one who is worshipped with Bṛhat Sāman.

Mahiṣī iva, just like the wife of first marriage. Also, vast.

Rayiḥ, धनं, riches. **Vājāḥ,** अन्नानि, foods.

13. **Itthetarā,** other than these, uttered by the *udgātṛ,* and the *stotṛ* etc.

Indubhih, सोमैः, with Soma juice or with loving devotion.

Ehi, ṣu bravāṇi te, come. I speak to you in a friendly way.

14. **Vi tanvantu,** may they make flourish.

Prajām, progeny.

15. **Vipraḥ,** all-wise Lord. Indra (Sāyaṇa). Soma (Uvaṭa). According to Uvaṭa the meaning will be : Soma, sharpener of intellect, grows at the foot hills of the mountains and at the confluence of rivers. Also, man of wisdom.

16. **Andhasaḥ,** of this sap of life (Soma).

Divi sad bhūmi ādade, though it was set in heaven, it came down to earth, or taken over the earth.

Ugraṁ śarma, mahi śravaḥ, strong is its sheltering power and great is its renown.

17. **Variovit,** धनस्य ज्ञाता प्रापकश्च, one who knows the riches and bestows them also.

18. **Arya,** O Lord.

Dyumnāni, धनानि, riches.

Siṣāsantaḥ, √षणु दाने; दातुमिच्छन्तः, willing to distribute judiciously among ourselves.

19. **Vīraiḥ, gobhiḥ, aśvaiḥ,** पुत्रैः, धेनुभिः, वाजिभिः, with sons, cows and horses—three desired objects of ancient people.

Sarveṇa puṣṭaiḥ, with all other things that make one powerful and prosperous.

Anu dvipadā, with bipeds.

20. **Devānām patnīḥ**, consorts of gods; vital virtues of Nature's bounties.

Uṣatīḥ, full of desire; desiring food and drinks.

Tvaṣṭāram, the universal Architect; God, who moulds this universe.

21. **Gṛṇīhi**, praise; bless.

Gnāvaḥ, selfless benefactor. One who has got wives. (Uvaṭa)

Neṣṭṛ, the priest who leads the wife of the sacrificer.

22. **Draviṇodāḥ**, bestower of wealth.

Pra tiṣṭhata, command respect.

Neṣṭrāt, from the cup of the *neṣṭṛ*.

Ṛtubhiḥ, with the Ṛtu gods; season deified.

23. **Barhiṣi**, in the sacrifice. Also, on the grass-mats.

Indum, सोमम्, Soma-juice; or loving devotion.

24. **Ameva**, अमा इव, अमा शब्दो गृहवचनः, as if at your own home.

Āgantana, come here. **Sadatanā**, sit; stay.

Raṇiṣṭana, enjoy; रतिं कुर्वत, be merry.

Janibhiḥ, with ladies or women who can bear children.

Sumadgaṇaḥ, in the pleasant company of.

25. **Soma,** O elixir (of divine love).

Madiṣṭhayā, with the most intoxicating or exhilarating.

26. **Rakṣohā,** destroyer of the wicked.

Viśvacarṣaṇiḥ, all-beholding.

Ayohate, secured or made fast by fixing iron-nails. **Ayas,** iron; bronze; copper.

Droṇe, in a wooden cask.

CHAPTER XXVII

According to Dayānanda this chapter lays down how noble persons should behave. According to Uvaṭa, this chapter is related to Agni. Verses 1–9 are to be used at a sacrifice between the 9th and 10th of the normal Gāyatrī kindling verses while the sacrificial fire is being lighted or when additional fuel is applied to it.

1. **Samāḥ,** months. Also, warm halves of the years as distinguished from and equal to *himāḥ,* or cold halves, the winters.

2. **Saṁ idhyasva,** kindle up; get lighted.

Ucca tiṣṭha, stand elavated.

Prabodhaya, arouse; wake-up; enlighten.

Te upasattā, one that stands by you; your supporter or worshipper.

Te brahmāṇaḥ, those who know or pray to you; meditate upon you.

3. **Saṁvaraṇe,** in this choice of ours.

Aprayucchan, अप्रमाद्यन्, without negligence; always aler..

Sapatna, enemy; one who wants to share other's wife.

Abhimātiḥ, enemy; one who wants to overwhelm others.

4. **Dhārayā,** धारय, hold; retain; keep.

Nikāriṇaḥ, निकृष्टकर्माणः, wicked persons.

Pūrvacitaḥ, those who have gathered strength already.

Mā nikran, may not injure you or subdue you.

Kṣatraṁ, ruling power. **Suyamam,** light; easy to control.

Aniṣṭṛtaḥ, unharmed; uninjured.

5. **Kṣatreṇa svāyuḥ saṁrabhasva,** lead your praiseworthy life defending the weak.

Mitradheye, helping your friends, or, in a friendly way.

Vihavyaḥ, विशेषाणि हव्यानि यस्य, one who has got abundant supplies. Also, one who is invited specially (by the kings).

6. **Nihaḥ,** निहन्तृन्, killers. **Sridhaḥ,** bad characters; wicked persons. **Acittim,** thoughtlessness. **Arātim,** miserliness. **Duritā,** evils; sorrows and sufferings; woe and trouble.

7. **Aniṣṭṛtaḥ,** uninjured; unconquered.

Kṣatrabhṛt, holder of protective power.

Jātavedā, omniscient. जातं जातं वेत्ति यः सः ।

Mānuṣīrbhiyaḥ, from human terrors; from fear created by men.

Pramuñcan, making free; liberating from; releasing.

Vṛdhe, for prosperity.

8. **Śaṁśitaṁ saṁ śiśadhi,** literally, sharpen him though already sharpened; enlighten him though already initiated; arouse him though already excited.

Santarām, अतितरां, very much; to the extreme.

Vardhaya, exalt him; raise him; make him grow.

Viśve devāḥ, all the godly people; learned ones.

9. **Yamasya,** of death; मृत्योः।

Amutrabhūyāt, from the birth in the yonder world; परलोके जन्मनः।

Abhiśasteḥ, from the curse of; अभिशापात्।

Pratyauhatām, may the two (Aśvins) drive away. **Śacībhiḥ,** with skills.

10. **Svaḥ,** light. **Uttaram,** higher up.

11. This and the following eleven verses form an Āprī or Propitiatory hymn. It is found with some variations in the Atharvaveda V. 27.1–12.

Supratīkasya sūnoḥ, of this fair-faced son. Agni is considered the son of the sacrificer, as being produced and maintained by him.

Śocīṁṣi, brilliant glows.

Dyumattamā, for द्युमत्तमानि । द्यौः दीप्तिः येषां तानि द्युमन्तिः; अत्यन्तं द्युमन्ति द्युमत्तमानि विश्वप्रकाशकानि । Dyauḥ is radiance or light; those having utmost brilliance; illuminators of all the world.

12. **Tanūnapāt,** preserver of bodies. Also, तनूनां अपां नपात्, grandson of waters, i.e. the fire.

Asuraḥ, असून् राति ददाति यः, bestower of life. Also, the Lord Divine.

Deveṣu devaḥ, god among gods.

Pathaḥ, paths of life.

Madhunā ghṛtena, with sweet butter. Also, with honey and butter, i.e. with all the good and desirable things.

13. **Narāśaṁsaḥ,** praised by men.

Sukṛt, performer of good deeds.

Savitā, impeller of the universe or of our intellects.

14. **Accha ayam eti,** 'अच्छाभेराप्तुमिति शाकपूणिः' (Nir. V. 28) *accha* means towards; this comes towards.

Prayatsu, वर्तमानेषु, when the sacrifice is in progress.

Namasā, with food. **Śavasā,** with vigour.

15. **Vasudhātamaḥ,** the greatest bestower of wealth. वसूनां धनानां धातमः दातृतमः ।

Cetiṣṭhaḥ, अतिशयेन चेतयिता, greatest awakener.

16. **Devīr dvāraḥ,** the doors divine. Doors of the sacrificial hall deified. (Griffith). Also, divine doors to the yonder world.

Dhāmnā patyamānāḥ, rich in accommodation.

17. **Divye**, दिवि भवे, residing in the sky; divine.

Yoṣaṇe, two damsels; wives.

Adhvaraṁ yajñam, अकुटिलं यज्ञं, simple sacrifice; or the sacrifice free from violence. Also, अध्वरं सोमं, *adhvara* is soma. (Uvaṭa).

18. **Daivyā hotārā**, दैव्यौ होतारौ, priests divine. Agni with Āditya or Varuṇa; or Agni terrestrial and firmamental. Also, Aśvins.

19. **Mahī gṛṇānā**, praised by all.

Tisro devīḥ, three divinities, Iḍā, Sarasvatī and Bhāratī.

Barhiḥ, sacrifice; also, grass-mat.

20. **Tvaṣṭā**, Divine Architect.

Viṣyatu, विमुञ्चतु, drop it (in our navel, i.e. in our lap).

Purukṣu, पुरुषु बहुषु क्षियति निवसति यत् तत्, that which resides in the multitude, i.e. contributed by multitude.

Turīpam, तूर्णं आप्नोति, quick coming.

21. **Vanaspati**, Lord of forests. Also, the sacrificial stake, regarded as a form of Agni. (Griffith).

Tmanā, for आत्मना, by yourself.

Sūdayāti, √षूद क्षरणे, संस्करोति, seasons.

Śamitā, soothing; bringing peace and comfort.

23. According to the ritualists, this and the next verse is used at the sacrifice of a hornless white he-goat to Vāyu. But there is no suggestion of a goat in the text. **Vāyu,** Lord of motivation.

Niyutām, of steeds (horses).

Svapatyāni, सु अपत्यानि, good progeny.

Śvetaḥ, 'शुक्लो हि वायुः', Vāyu is white coloured.

Siṣakti, सेवते, enjoys; consumes.

24. **Dhiṣanā,** a goddess of abundance and prosperity. Also, divine language of praise; धिषणा वाक् देवी।

25. This and the next verse are in the praise of Prajāpati (Ka = Prajāpati).

Bṛhatīḥ āpaḥ, mighty waters. **Garbham,** primeval seed. **Asuḥ,** vital force.

Kasmai, to whom; or Him, Prajāpati. सुखनिमित्ताय, bestower of happiness (Dayā.).

26. **Dakṣam,** बलं, creative vital force.

27. **Niyudbhiḥ,** teams of horses. नियतैः गुणैः, with definite qualities.

Dāśvāṁsam, दातारं, donor; sacrificer; devotee.

Duroṇe, गृहे, in the house.

Gavyam aśvyam, pertaining to cows and horses. Cow is the symbol of intellect and the horse of vigour.

Subhojasam, which can be enjoyed without unpleasant after-effects.

28. **Niyudbhiḥ,** with horses or mares; yoked forces.

First three *pādas* are addressed to Vāyu and the fourth is addressed to all the bounties of Nature or gods.

29. **Vāyo,** O sense of touch. Also, the wind divine.

Śukraḥ, purifier; or purified. पवित्रकर्ता ।

31. **Niyudbhiḥ śivābhiḥ,** by propitious actions; also by good mares.

Yajñaprīḥ, one who is pleased with sacrifice.

33. **Svabhūte,** O self-existent Lord.

Ekayā ca daśabhiḥ, with one and ten.

Dvābhyāṁ ca viṁśatī ca, with two and twenty.

Tisṛbhiḥ triṁsatā ca, with three and thirty.

Vi muñca, unyoke them.

34. **Tvaṣṭurjāmātaḥ,** O son-in-law of the Sun. How the wind is called the son-in-law of the Sun? आदित्यादप आदाय वायुर्गर्भयति ततो वृष्टिर्भवति, इति वायुरादित्यस्य जामाता, the wind taking waters from the Sun impregnates them; therefrom comes the rain; therefore the wind is the son-in-law of the Sun.

35. **Adugdhāḥ,** which have not been milked.

Svardṛśam, beholder of heavenly light. Also, सुखेन द्रष्टुं योग्यं, pleasing to behold (Dayā.).

Nonumaḥ, नमामः, bow to you in respect. Also, we call you.

36. **Aśvāyanto gavyantaḥ,** desirous of having cows and horses, i.e. mental and physical powers.

37. **Kāravaḥ,** poet sages.

Vājasya sātau, अन्नस्य लाभे, to obtain nourishing food.

Vṛtreṣu, in the conflicts of life; or enemies.

Kāṣṭhāsu, दिक्षु, in all the directions.

Arvataḥ, of the horse; in whichever direction the horse goes. दिग्विजयनिमित्तं, with the purpose of conquering all the regions.

38. **Vajrahasta,** wielder of punitive justice. Also, one who holds thunderbolt in this hand.

Adrivaḥ, Lord of clouds of evil forces. Also, caster of stones (thunderbolt or hailstones).

Rathyam, fit for chariot.

Gāṁ aśvam, cow and horse, i.e. wisdom and vigour.

Citra, आश्चर्यकारिन्, O wonderful!

39. **Sadāvṛdhaḥ,** always augmenting.

Ābhuvat, may come to us; may become a friend to us.

40. **Satyaḥ,** genuine; true.

Madānām maṁhiṣṭhaḥ, most potent intoxicant.

Sat andhasaḥ, of good and nourishing food.

Dṛḍhā, formidable; strongly guarded.

41. **Jaritṝṇām,** of admirers, of glorifiers.

Śataṁ bhavāsi, शतं भवसि, you become as if a hundred (to protect us).

42. **Pra śaṁsiṣam,** स्तौमि; we praise; let us praise; we have praised or glorified. वयं is used in place of अहम् ।

Dakṣase, for obtaining strength.

Mitraṁ na, like a friend.

43. **Ūrjāṁ pate,** O Lord of energies.

Vaso, O wealth personified.

Four types of speech; Ṛk, Yujuḥ, Sāman and the fourth Nigada, i.e. ordinary literature.

44. **Ūrjo napātam,** source of strength.

Hina, तर्पय, serve him; feed him.

Asmayuḥ, अस्मान् कामयते यः, well wisher of ours; propitious to us.

Bhuvat, may He be or become.

Vṛdhe, for our growth or prosperity.

Vājeṣu, संग्रामेषु, in battles; in struggles of life.

45. According to the ritualists, the formulas contained in this verse are to be applied in the Agnicayana ceremony at the time when the sacrificer touches as much as he can of the surface of the newly constructed Fire-altar.

Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the altar.

Saṁ añca, सङ्कुच, may you wane.

Prasāraya, may you wax.

Pretyai etyai ca, for going and coming.

Suparṇacit, collector of fine leaves (शोभनानां पर्णानां संचयिता); also built in the shape of an eagle (सुपर्ण).

Aṅgirasvat, blazing bright (like burning coals). Also, अङ्गिरस इव प्राणा इव, like vital breaths.

CHAPTER XXVIII

According to the ritualists, this chapter is closely connected with and supplementary to the chapters XIX-XXI, which deal with the Sautrāmaṇī sacrifice.

This chapter contains four Āprī hymns : 1–11, 12–22, 24–34; 35–45.

1. **Yakṣat,** यजति यजतु वा; worships; let him worship.

Iḍaspade, place of worship or sacrifice.

Nabhau pṛthivhyā, on the navel of the earth. But according to Uvaṭa, पृथिवीशब्देनान्तरिक्षमुच्यते, the word *pṛthivī* denotes the mid-space; in the mid-space.

Indra shines at three places : at the place of sacrifice on earth in the form of the fire; in the mid-space in the form of the lightning; in the sky in the form of the sun.

Divo varṣman, वर्ष्मणि, वर्षिष्ठे प्रदेशे, in the highest place.

Vetu, प्राप्नोतु, पिबतु; may enjoy.

Carṣaṇīsahām ojiṣṭhaḥ, mightiest Lord of conquerors of men. चर्षणीनां मनुष्याणां अभिभवकर्तॄणां मध्ये ओजस्वितमः।

2. **Tanūnapāt,** तनुं न पातयति यः, protector of the body. Also, the son of himself; the fire is reproduced continually from some other fire.

Svarvidam, one who conducts us to the world of light or of bliss.

Madhumattamaiḥ pathibhiḥ, along the sweetest paths.

3. **Iḍābhiḥ īḍitam,** worshipped or praised with praises.

Ājuhvānam, आहूयमानं, being invoked; invited.

Savīryaḥ, full of vigour. **Vajrahastaḥ,** wielder of thunder-bolt. **Purandaraḥ,** breaker or subduer of the cities or the castles (of enemies).

4. **Barhiṣi,** in the sacrifice. Also, on grass-mats.

Niṣadvaram, best among those who sit (at the sacrifice). **Vṛṣabham,** वर्षितारं, showerer; one who makes it rain; showerer of bliss.

Naryāpasam, नर्यं अपः कर्म यस्य तं, नराणां हितकारिणं, performer of actions beneficial for men.

Vasubhiḥ, rudraiḥ, ādityaiḥ, with young, adult and mature sages.

Sayugbhiḥ, सह युञ्जन्ति ये तैः, with his companions.

5. **Dvāraḥ,** the doors divine.

Ojaḥ, vīryaṁ, sahaḥ, strength or force, manly vigour or valour, and endurance or conquering power. इन्द्रियशरीरमनोबलानि,

powers of organs, body, and mind.

Viśrayantām, विवृता भवन्तु, may open wide.

Suprāyaṇā, सुप्रगमना:, allowing an easy passage. **Mīḍhuṣe,** सेक्त्रे, for the showerer. Also, for the impregnator.

6. **Uṣe,** two dawns; dawn and night. Also, dawn and dusk.

Savātarau, समानो वाता वत्सः ययोः तौ, two cows having one common calf.

Na, इव, like; as if.

7. **Daivyā hotarā,** two divine priests, the Aśvins. **Bhiṣajā,** भिषजौ, two physicians.

Pracetasau, full of wisdom. **Indriyam,** power of sense-organs; manly vigour. **Kavī,** क्रान्तदर्शनौ, full of vision; capable of seeing beyond the present.

8. **Tisro devīḥ,** three divinities : Iḍā, Sarasvatī and Bhāratī. **Mahīḥ,** great; mighty.

Tridhātavaḥ, effecting the three elements of the body, Vāta, Pitta and Kapha.

Bheṣajaṁ trayaḥ, three remedies, as if.

Indrapatnīḥ, इन्द्रस्य पत्न्यः पालयित्र्यः, those who look after and nourish Indra, the aspirant.

Haviṣmatīḥ, having abundant supplies.

9. **Tvaṣṭā,** the universal Architect. Also, Sun.

Indram, परमैश्वर्यवन्तं, resplendent; resplendent Lord.

Bhiṣajam, the physician. **Suyajam,** easy to worship or to accompany. **Ghṛtaśriyam,** bright as clarified butter. **Suretasam,** prolific.

Pururūpam, multiform. **Maghonam,** bounteous. **Indriyam,** power of all the sense-organs.

10. **Vanaspatim,** Lord of forests. **Śamitāram,** हविषां संस्कर्तारम्, seasoner of sacrificial materials.

Śatakrātum, बहुकर्माणं, performer of hundreds of selfless deeds.

Dhiyo joṣṭāram, बुद्धेः कर्मणो वा सवितारं, inspirer of intellect or action. Also, lover of prayer.

Indriyam, bestower of power of sense-organs.

11. **Svāhākṛtīnām,** of the utterances of the word *svāhā,* while dedicating oblations.

Svāhā, dedication. All hail!

Medas, fat; fatty substances. **Stoka,** drops (of clarified butter).

12. **Barhis,** herbage; *kuśā* grass; grass-mats.

Vīravat, capable of producing sons.

Avastīrṇam, spread (upon the altar).

Vastorvṛtam, वस्तोरहनि वृतं, collected in the day. **Prāctorbhṛtam,** अक्तो रात्रौ प्रभृतं, processed at night.

Atyagāt, it surpasses others.

13. **Saṅghāte,** closely joined. **Vīḍvīḥ,** दृढाः, strong. **Yāman,** यामनि, while in action, कर्मप्राप्तौ। Also, मार्गे, on the way.

Vatsena, with boys. **Taruṇena kumāreṇa,** with unmarried adults.

Reṇukakāṭam, a pit covered with dust. (Uvaṭa).

Apanudantām, may drive away; keep away.

14. **Yajñe prayati,** as the sacrifice advances.

Daivīr viśaḥ, divine or godly people.

Sudhite, highly beneficial.

15. **Joṣṭrī devī,** प्रीतियुक्ते देव्यौ, two divinities affectionate to each other, i.e. the heaven and earth.

Vasudhitī, two bestowers of treasures.

Ayāvi anyā aghā dveṣāṁsi, one drives away the sins and hatreds.

Anyā vakṣad vasu, the other bestows riches.

16. **Iṣam ūrjam,** food and vigour.

Sagdhiṁ sapītim, feasting and drinking in company. **Vāryāṇi,** वरणीयानि, coveted, desired.

17. **Hatāghaśaṁsau,** हता अघशंसा याभ्यां, those two who have killed the sinners.

Ābhārṣṭām, आहार्ष्टाम्, have braught; bring.

18. **Divam aspṛkṣat,** touches the heights of heaven. **Rudraiḥ,** in company of adult sages.

Bhāratī divaṁ, Sarasvatī yajñaṁ and Iḍā gṛhān aspṛkṣat.

19. **Narāśaṁsaḥ,** praised by men; Agni.

Trivarūthaḥ, having three abodes.

Tribandhuraḥ, shielding thrice.

Śitipṛṣṭhānām, white or bright-backed (rays or cows).

20. **Hiraṇyaparṇaḥ,** having golden leaves.

21. **Devaṁ barhiḥ,** shining sacrifice. Also grass-mat.

Svāsasthaṁ, nobly performed. Also, comfortable to sit upon.

Abhyabhūt, subdues; अभिभवति।

22. **Sviṣṭkṛt,** सु इष्टकृत्, fulfiller of good desires.

23. **Paktiḥ,** meals; cooked eatables. See, XXI. 59-61. The verse beginning with त्वामद्य ऋषे (Yv. XXI. 61) is to be repeated here.

24. **Samidhānam,** being kindled. **Vayodhasam,** bestower of long life.

Indriyam, (bringing) powers of all the sense-organs.

Tryavim, षण्मासात्मको कालोऽविः, a period of six months is called *aviḥ;* three *aviḥs* is eighteen months.

25. **Udbhidam,** यज्ञफलानां उद्भेत्तारं, to one who brings sacrifices to fruition.

Dityavāham, द्विवर्षा गौर्दित्यवाट्, two years old calf is called *dityavāṭ.*

26. **Īḍenyam,** स्तुत्यं, worthy of praises.

Vṛtrahantamaṁ, वृत्रं हन्ति इति वृत्रहा; अतिशयेन वृत्रहा इति वृत्रहन्तम:, the greatest killer of evils or of nescience.

Iḍābhiḥ īḍyam, laudable with lauds.

Sahaḥ somaṁ vayodhasam, सहसा बलेन सोमवदाह्लादकं, pleasing as soma juice due to his power of endurance or of conquering, and bestower of long life on Indra. Or, bestower of endurance, bliss and long life.

Pañcāviṁ, पञ्च अवयो यस्या:, two and half years old.

27. **Subarhiṣam,** शोभनं बर्हि: यज्ञो यस्य, performer of great sacrifices.

Pūṣaṇvantaṁ, Lord of all nourishment. Also, accompanied by Puṣan, the nourisher.

Amṛte barhiṣi sīdantam, seated on the immortal sacrifice.

Priye, dear to him. **Trivatsaṁ,** three years old.

28. **Vyachasvatīḥ,** व्यचो गमनावकाशो विद्यते यासु ता:, opening wide.

Suprāyaṇāḥ, easy to pass through; allowing easy passage.

Brahmāṇam, ब्रह्मज्ञानस्वरूपं, the knowledge incarnate.

Turyavāham, four years old.

29. **Supeśasā,** पेश इति रूपनाम, सुरूपे, beautiful of form or appearance.

Suśilpe, having varied colours. Also, यद्वै प्रतिरूपं तत् शिल्पं;

शोभनं शिल्पं प्रतिरूपं ययोः, being reflection or exact copy of each other.

Darśate, दर्शनीये, charming to look at. Also, illuminators of the whole world; as if showing all this world to the resplendent Lord.

Paṣṭhavāham, a bullock capable of carrying burden.

Naktoṣāsā, नक्ता रात्रिः उषाः रात्रेरपरकालः, night and dawn.

30. **Pracetasā,** प्रचेतसौ, both full of wisdom.

Devānām uttamaṁ yaśaḥ, best glory of gods; best among the bounties of Nature.

Kavī, the two with vision; capable of seeing beyond the present by deductions from the past and speculating about future.

Sayujā, सहयोगिनौ, staying as companions; always accompanying each other.

Anaḍvāham, अनः शकटं वहति इति अनड्वान्, a bullock capable of drawing a cart.

31. **Peśasvatīḥ,** रूपसमृद्धाः, of beautiful form, shape or appearance.

Tisro devīḥ, three divinities or goddesses. Only one Bhāratī is mentioned here, and she is in plural number, therefore Iḍā and Sarasvatī will have to be inferred.

Bṛhatīḥ, mahīḥ, great and lofty.

Dhenum, दोग्ध्रीं गां, a milch cow.

32. **Suretasam,** of good seed; prolific; virile.

Tvaṣṭā, the universal Architect.

Rupāṇī bibhratam pṛthak, assuming various different forms.

Ukṣāṇam, रेतः सेकक्षमं गां वृषभं, a bull capable of impregnating cows; breeding bull.

33. **Śamitāram,** संस्कर्तारं, seasoner of sacrificial materials.

Ukthinam, वचनवन्तं यज्ञवन्तं वा, worthy of praises or engaged in sacrifices.

Raśanām bibhratam, wearing a belt or girdle.

Vaśim, कान्तं, charming, beautiful.

Bhagam, bestower of riches; riches incarnate.

Vaśām vehatam, a barren and a calf-slipping cow. वशां वन्ध्यां, वेहतं गर्भोपघातिनीं गाम्।

34. **Pṛthak,** apart; separately.

Gṛhapatim, the great householder.

Varuṇam, व्रियते असौ वरुणः, one who is elected or venerated by all; the venerable Lord.

Bheṣajam, रोगनाशकं, curer of diseases; a physician or a remedy.

Kṣatram, ruling and defending power; bestower of ruling power; क्षतात् प्रहारात् त्रातारम्।

Ṛṣabhaṁ gām, a big bull and a cow, or a huge bull only.

35. **Indram,** the aspirant; one who wants to achieve or accomplish some thing great.

Cakṣuḥ, vision; eye sight.

Devam barhiḥ, divine or shining sacrifice.

Vasuvane, at the time of distribution of wealth.

36. **Śucim,** पवित्रं, bright; pure; innocent.

Prāṇam, vital breath.

37. **Devī devam,** divinities aiding a divinity.

Gāyatrī, Uṣṇik, Anuṣṭup, etc. are the names of various Vedic metres.

Balam, physical strength.

38. **Joṣṭrī,** जुषेते ते जोष्ट्र्यौ, प्रीतिसंयुक्ते, both affectionate to each other.

Vasudhitī, both bestowers of wealth.

Śrotram, श्रवणशक्तिं, hearing power.

39. **Ūrjāhutī,** Ūrjā and Āhuti. Mahīdhara renders it as 'bringers of strength'.

Sudughe, सुखेन दोग्धुं शक्ये, easy to milk.

Dughe, दोग्ध्र्यौ, milch cows.

Śukram, वीर्यं, semen; vital energy.

40. **Tviṣim,** दीप्तिं, lustre; शौर्यं, impetuous might.

41. **Patim,** पालयितव्यं, पालकं वा, husband, who is looked after by the wife or who looks after his wife.

Śuṣam, शूष शब्दो बलवचनः, might.

42. **Narāśaṁsaḥ,** the Lord praised by men. Name of a certain deity (Mahīdhara).

Rūpam, beautiful form.

Indriyam, इन्द्रस्य भावः इन्द्रियं, resplendence.

43. **Bhagam,** ऐश्वर्यं, wealth of all sorts.

44. **Vāritīnām,** वार्भ्यः जलेभ्यः इतीनां उद्गतानां, औषधीनां इत्यर्थः, those that have grown from water, i.e. plants, herbs etc.

Yaśa, fame; glory.

45. **Sviṣṭakṛt,** सु+इष्ट+कृत्, fulfiller of good desires.

Kṣatram, power of defending the weak and crushing the criminals.

Aticchandas, name of a Vedic metre.

46. Same as XXVIII.23 with a little variation.

CHAPTER XXIX

This chapter is supplementary to chapters XXII to XXV which deal with Aśvamedha sacrifice. First eleven verses constitute an Āprī or propitiatory hymn. These are called Aśva-stuti (praise of horse), but Mahīdhara explains that these verses have been realized by the seer named Aśva, son of Samudra, or by Vāmadeva, son of Bṛhaduktha.

1. **Añjan,** व्यक्तीकुर्वन्, प्रकाशयन्, illuminating or exposing.

Matīnāṁ kṛdaram, बुद्धीनां उदरं, बुद्धिमतां गृहं वा, secrets of wisdom; or abodes of the wise ones.

Pinvamānaḥ, enjoying.

Vājinam, resolute; determined (sacrificer). Mahīdhara renders it as हविः, oblations offered in sacrifice.

Ā vakṣi, आ वह, प्रापय, carry to; lead to.

Sadhastham, सह तिष्ठन्ति यत्र तत् सधस्थं, the place where they stay together; a meeting place, or a common abode.

Devānām, of gods; of the learned ones.

2. **Sam añjan,** balming, anointing.

Devayānān pathaḥ, godly paths.

Vājī, speedy one; also horse.

Saptiḥ, courser; horse. अश्व इव वेगकारक, speedy as a horse.

Anu sacantām, may submit to you.

Svadhām, sustenance; supplies.

3. **Īḍyaḥ,** worthy of praise; object of praise.

Medhyaḥ, full of wisdom. Also, अश्वमेधाय योग्यः, fit for Aśvamedha sacrifice.

Agniḥ tvā prītaṁ vahniṁ vahatu, may the adorable Lord conduct you to the pleasing fire.

Jātavedāḥ, omniscient.

4. **Suṣṭarīma**, we have spread; may we spread.

Stīrṇam, well-spread.

Barhiḥ, sacred *kuśā* grass; grass mats; also, sacrifice.

Aditiḥ, Eternity; also, the earth.

Devebhir yuktam, attended by the enlightened ones, or by the gods or godly persons.

Syonam, सुखं, happiness. **Suvite**, सु इते, साधु गते, स्वर्गे लोके, in heaven; in good fortune.

5. **Pakṣobhiḥ**, कपाटैः, panes (of doors).

Udātaiḥ, ऊर्ध्वं आतैः, with uplifting (panes).

Ṛṣvaḥ, महत्यः, large; lofty.

Satīḥ, समीचीनाः, closely fitting.

Kavaṣaḥ, making noise. कु शब्दे, to make noise. Creaking.

Śumbhamānāḥ, आत्मानं शोभयन्त्यः, richly adorned.

Suprāyaṇāḥ, easy to pass through.

6. **Mitrāvaruṇā**, 'अयं वै लोको मित्रोऽसौ वरुणः' इति श्रुतेः, this world is Mitra and yonder is Varuṇa; earth and heaven. Also, Mitra is the sun and Varuṇa the ocean.

Yajñanām mukhaṁ saṁvidāne, indicating the time of beginning the sacrifices.

Suhiraṇye, adorned with gold.

Suśilpe, marvellous with art; or, अन्योन्यं प्रतिरूपे, exact copies of each other.

Ṛtasya yonau, in the abode of truth. Also, यज्ञस्य स्थाने, at the place of sacrifice.

7. **Sarathinā,** सरथिनौ, those two riding one and the same chariot; constant companions.

Suvarṇā, सुवर्णौ, of fair complexion.

Apiprayam, अहं प्रीणितवानस्मि, I have pleased.

Chodanā, चोदनौ, urging to good actions.

Mimānā, निर्मिमाणौ, good builders.

Pradiśa, with your guidance.

8. **Vaṣṭu,** कामयताम्, may love.

Āvīt, अवतु, may protect.

Amṛteṣu, among the immortals; देवेषु।

9. **Devakāmam,** devoted to the enlightened ones; देवान् कामयते यः सः। ऋणत्रयापाकरणसमर्थ, one who is capable of paying back the three debts, those of the mother, the father and the preceptor; मातृ, पितृ, आचार्य ऋण।

Bahoḥ, of the multitude; of the vast universe.

10. **Aśvaḥ,** courser; the sun.

Ghṛtena, with clarified butter; with water, जलेन।

Pāthaḥ, अन्नं, food. **Tmanyā,** for आत्मना, by itself; of its own.

Svaditāni havyā, foods that have been already tasted.

Prajānan, knowing thoroughly.

11. **Sādhyāḥ,** those who deserve enlightenment; would be enlightened ones.

12. **Prathamaṁ jāyamānaḥ udyan samudrāt uta vā purīṣāt,** first born out of *samudra* or of *purīṣa. Samudra* is the mid-space or *antarikṣa.* (Dayā.). *Purīṣa* is the full cause, *pūrṇa kāraṇa,* the material cause.

Śyenasya pakṣā, पक्षौ, two wings of a falcon.

Hariṇasya bāhū, two limbs or forelegs of a deer.

13. **Tritaḥ,** a synonym of Vāyu. Also, the float.

Yamaḥ, नियामकः, the ordainer; a name of Agni.

Gandharva, Soma (Sāyaṇa). गां धारयति, पृथ्वीं वाणीं वा, one who holds or sustains the earth or who has mastered the voice or speech.

Sūrat, सूर्यात्, from the sun.

Eṇam, एनं, him. णत्वं छान्दसं, ण in place of न is permissible in the Veda.

Vasavaḥ, solar rays personified. Also, young sages who have lived under discipline upto an age of 24 years.

14. **Guhyena vratena,** by a secret mysterious act; by an act of universal character.

15. **Trīṇi bandhanāni,** three bindings in heaven, three in mid-space and three on earth. These are the bindings of the sun or of the horse. The three bindings are food, site, and seed (अन्न, स्थान and बीज) on earth (अप्सु); the three in mid-space (समुद्रे) are clouds, lightning and thunder (मेघ, विद्युत् and स्तनितम्) and in heaven are Vasu, Āditya and Dyusthāna. भू लोकोऽपि अप् शब्देनाभिधीयते; this world is also called *ap*. Ap this world; the earth.

Chantsi, प्रशंससि, you praise.

16. **Śapha,** that which gives comfort.

Raśanāḥ, मध्यबन्धनरज्जूः, traces. Also, tasty (आस्वादनीयाः, Dayā.).

Śaphānāṁ nidhāne, the place of sacrifice; the field in which the horse is pastured.

Raśanā ṛtasya gopāḥ, the guards attending on the horse, or the priests. (Sāyaṇa).

17. **Ārāt,** दूरात्, from far away.

Manasā ajānām, I recognized or realized in my mind.

Avaḥ, अधस्तात् प्रदेशात्, from down below.

Patayantam, उत्पतन्तं, soaring up.

Jehamānam, गच्छत्, moving. **Patatri,** flying.

18. **Iṣa jigīṣamāṇam,** anxious to win food.

Ā pade goḥ, on this earth. गोः सूर्यस्य पदे मण्डले, in the disc of the sun (Mahīdhara). Cow's station, chief place of the earth, the cow being the altar. (Griffith).

Bhogaṁ ānat, brings you near your provender. Or, brings you to your enjoyment.

Grasiṣṭha, O most greedy eater.

Ajīgaḥ, गिरसि, भक्षयसि, you eat; swallow.

Oṣadhīḥ, herbs, plants.

19. **Anu,** follow you. Wherever you go, these things follow you : Chariots, men, cows and splendour of damsels.

Kanīnām bhagaḥ, splendour of damsels.

Vrātāsaḥ, मनुष्यसङ्घा:, multitudes of men.

Mamire vīryaṁ te, have acknowledged your power.

20. **Hiraṇyasṛṅgaḥ,** having horns of gold. But a horse does not have any horns, therefore, शृंगस्थानीय:, where horns should have been. Or, हिरण्यवत् शृंगं दीप्तिर्यस्य, having a radiance like gold.

Ayo asya pādāḥ, his feet are made of iron (or of bronze or copper).

Manojavāḥ, मनोवत् जवो वेगो येषां ते, whose speed is like that of the mind.

Avara, inferior, न्यून: I

Haviradyam, अद्यं अत्तुं योग्यं हवि:, food which is worth eating.

Yo arvantaṁ prathamo adhyatiṣṭhat, (the same Indra appeared inferior to you), who was the first to ride this horse.

21. **Īrmāntāsaḥ silikamadhyamāsaḥ,** ईर्मान्तासः, ईर्मः प्रेरितः अन्तः शरीरप्रान्तः येषां, पृथूरस्काः पृथुजघनाः, with well-developed breasts and haunches. सिलिकमध्यमासः, संलग्नमध्यमाः कृशोदराः, slender-waisted; allusion to a troop of horses. This may also refer to the horses of the Sun's chariot. According to Yāska, the Ādityas are the Sun's horses. With well-formed haunches, symmetrical flanks, together the spirited divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.

Śūraṇāsaḥ, spirited. From √शु to go. Also, शूरणो रविः, तत्सम्बन्धितः, belonging to sun.

Divyāso atyāḥ, divine coursers.

Ākṣiṣuḥ, व्याप्नुवन्ति, spread along.

Divyam ajmam, celestial path; divine battle.

Śreṇiśaḥ, श्रेणीभूताः, बद्धपंक्तयः, moving in rows.

22. **Patayiṣṇu,** पतनशीलं, उत्पतनशीलं वा, speedy; made for fast speed or flight as if.

Vāta iva dhrajīmān, वात इव वेगवत्, swift as wind.

Tava śṛṅgāṇi, शृंगस्थानानि लोमानि, your hair of mien. Also, शृंगाणि दीप्तयः, brilliance. Perhaps it means hoofs here (Griffith).

Viṣṭhitāḥ, विविधं स्थितानि, विद्युच्चन्द्रार्काग्निषु स्थितानि, present in various forms such as lightning, moon, sun and fire.

Araṇyeṣu jarbhurāṇaḥ, moving with restless heat in forests. दवाग्निरूपेण, in the form of forest fires.

It appears, here *arvan* is the sun, which flies in the sky, is of fast speed, and whose radiance is seen in various forms.

23. **Vājī arvā,** वेगवान् अश्वः, the speedy horse.

Śasanam, शंसन्ति हिंसन्ति यस्मिन् तद् युद्धं, the battle, where warriors slay each other. Also, the place of immolation. Also, the place of rest.

Devadrīcā, देवान् प्रति अञ्चितेन, meditating upon gods or godliness, or the bounties of Nature.

Ajaḥ, evening dusk, which precedes the setting sun.

Rebhāḥ kavayaḥ, worshippers and visionary wise people.

According to the ritualists, a goat (अजः) is tied to the sacrificial horse and lead in front of him. However, it sounds awkward.

24. **Paramaṁ sadhastham,** the highest or the loftiest place.

Arvān, अर्वा, the horse. अर्वान् in place of अर्वा is permissible in the Veda.

Pitaram mātaraṁ ca, father and mother, द्यावापृथिव्यौ, heaven and earth.

Vāryāṇi, वरणीयानि भोग्यवस्तूनि, nice things to enjoy; prosperity.

Dāśuṣe, to the donor sacrificer.

25. The verses 25—36 constitute an Āprī hymn.

Duroṇe, गृहे, in the house.

Mitramahaḥ, मित्रान् महति पूजयति यः सः, supporter of friends.

Cikitvān, चेतनावान्, observant; discerning.

Kaviḥ pracetāḥ, full of vision and wisdom.

26. **Ṛtasya pathaḥ,** paths of truth. पन्थानः।

Sujihva, fair-tongued.

Ṛndhan, exalting, समर्धयन्।

Manmāni, ज्ञानानि, holy thoughts.

27. **Dhiyandhāḥ,** प्रज्ञायाः कर्मणो वा धारयितारः, possessors of wisdom or action.

Ubhayāni havyā, both types of offerings; libations of soma juice and offerings of clarified butter, rice-cakes etc; or, drinks and eatables.

28. **Yahva,** mighty; great. **Hotā,** arouser; invoker.

Ājuhvānaḥ āyāhi, being invoked by us come here. Also, inviting other deities may you come.

29. **Pradiśa,** by the holy commandment. श्रुतिवाक्येन।

Ahnāṁ agre, at the day-break.

Vastoḥ, to cover; वसनाय आच्छादनाय।

Vṛjyate, प्रस्तीर्यते, is spread over.

30. **Janayaḥ,** जायाः, wives. **Śumbhamānāḥ,** आत्मानं शोभयन्त्यः, adorning themselves.

Vyacasvatīḥ urviyāḥ, large and expansive.

Vi śrayantāṁ, may open wide.

Viśvaminvāḥ, विश्वं एति गच्छति यासु ताः, through which all the beings pass or whole of the universe passes.

31. **Suṣvayantī, परस्परं हसन्त्यौ,** smiling to each other.

Upāke, close to each other.

Divye yoṣaṇe, two celestial damsels.

Śukrapiśaṁ śriyaṁ dadhāne, wearing bright and dark appearances or beauty.

Surukme, adorned with ornaments.

32. **Prathamā,** first and foremost.

Yajadhyai, यजनाय प्रचोदयन्तौ, urging to perform sacrifice.

Vidatheṣu, यज्ञेषु, in sacrifices or assemblies.

Kārū, कर्तारौ, active workers; servants.

Prācīnaṁ jyotiḥ, ancient light; old usages. Also, the Āhavanīya or sacrificial fire.

Diśantā, दिशन्तौ, guiding; leading; directing.

33. **Manuṣvat, मनुष्यवत्,** like a man; thinking or meditating.
Tūyam, तूर्णं, क्षिप्रं, quickly; instantaneously.

Syonaṁ, सुखं यथा स्यात् तथा, comfortably.

Svapasaḥ, शोभनं अपः कर्म यासां ताः, whose actions are good; inspiring good actions.

34. **Apiṁśat,** सुचित्रिते अकरोत्, आवृतानि अकरोत्, gave form to; made them of beautiful form.

Iṣitah, प्रेषित:, प्रेरित:, urged by.

Yakṣi, यज, may you worship.

35. **Tmanyā,** आत्मना, by yourself; with your own grace.

Pāthaḥ, हवि:, अन्नं, sacrificial material; food.

Madhunā ghṛtena, with delicious clarified butter; मधुना घृतेन च, with honey and butter.

Śamitā, शान्तिकर:, soothing. **Devaḥ,** दिव्यगुणो मेघ:, cloud divine.

36. **Sadyo jātaḥ,** as soon as it is born.

Vyamimīlā yajñam, makes the sacrifice.

Purogāḥ, अग्रगामी, forerunner.

Pradiśi, under his direction. Also, in the eastern side.

Ṛtasya vāci svāhākṛtaṁ, dedicated to the truthful speech.

37. This and the following 20 verses are in the praise of the instruments of war. युद्धोपकरणानि स्तूयन्ते।

Maryāḥ, मनुष्या:, O men. Mahīdhara renders it as *maryāya,* for men; to men.

Ketuṁ aketave, peśo apeśase, केतुं प्रज्ञानं, पेशो रूपम्, bestowing knowledge on ignorant and shape on shapeless (form on formless).

Saṁ uṣadbhiḥ, उषाभि: सह, with the dawns. Also, with the aspiring ones. Also, with those who perform *agnihotra* etc. by kindling sacrificial fire (Mahīdhara).

38. In praise of armour (कवच).

Jīmūtasya pratīkam, मेघस्य मुखमिव, like the face of a thunder-cloud. Just as a cloud is formidable due to thunder, lightning and torrential rain, so the front of the army becomes formidable due to elephants, horses, infantry, pointed weapons and loud bands of music.

Samadām, समदशब्दः संग्रामवचनः, of the battles.

Upasthe, उत्संगे, in the lap of.

Varmī, a warrior clad in armour.

Anāviddhayā tanvā, अक्षतेन शरीरेण, with your body unpierced or uninjured.

Varmaṇo mahimā, strength of the armour.

39. **Ājim,** संग्रामं, battle.

Tīvrāḥ samadaḥ, keenly contested battles.

Apakāmam, मनोरथाभावं, devoid of desire (to fight and win); desire leaves him.

40. **Jyā,** प्रत्यञ्चा, bow-string.

Vakṣyantī iva, as if desirous of whispering some thing.

Karṇaṁ āganīganti, कर्णं आगच्छति, approaches the ear.

Śiṅkte, from शिजि अव्यक्ते शब्दे; अव्यक्तं शब्दं करोति, making indistinct noise.

Yoṣeva, कामिनी इव, like a passionate damsel. Just as an impassioned woman whispers something, even so.

Dhanvan, धन्वनि, on the bow.

Samane pārayantī, संग्रामे विजयं कुर्वन्ती, winning victory in the battle.

41. **Ārtnī,** धनुषः कोटी:, the two bow-ends. The extremities of the bow where the string is attached.

Samanā iva yoṣā, like a passionate damsel sympathizing (with her husband). Also, two women, with a common husband and of friendly mind (Mahīdhara). According to him, *'yoṣa'* is used in place of *'yoṣe'* (two women).

Saṁvidāne, of one mind; moving concurrently; making signs to each other; in unison.

Viṣphurantī, harassing (the foe).

42. **Iṣudhiḥ,** तूणः, quiver. **Ninaddhaḥ,** बद्धः, slung.

Bahvīnām pitā, अनेकानां इषूणां पिता पालयिता, supporter of many arrows.

Bahuḥ asya putraḥ, बहुः इषुसमूहः अस्य पुत्रः, a bundle of many arrows is its son.

Ciścā kṛnoti, makes much 'ci ci' noise; clang and cry.

Samanā avagatya, संग्रामान् ज्ञात्वा, knowing of the battles.

Saṅkāḥ pṛtanāḥ ca, opposing bands and armies.

43. **Suṣārathiḥ,** सु सारथिः, good charioteer; good chariot-driver.

Abhīśūnām, of the reins.

Panāyata, पूजयत, praise or admire.

Manaḥ paścā anu yacchanti, वशवर्तिनं कुर्वन्ति, control from behind, or according to the will (of the driver).

44. **Vṛṣapāṇayaḥ,** वृषाः अश्वाः पाणौ हस्ते येषां ते वृषपाणयः अश्ववाराः, those who keep and yoke horses; grooms. Also, raising the dust with their hoofs.

Vājayantaḥ, moving fast; √वज गतौ। Also, battling; वाज इति संग्रामनाम। Also, showing vigour; वाजः बलम्।

Anapavyayantaḥ, not retreating; never flinching.

Amitrān avakrāmantaḥ prapadaih, खुरैः रिपून् आक्रामन्तः, trampling the enemies with their hoofs or forelegs.

Śatrūn kṣiyanti, destroy foes.

45. **Ratha,** the chariot is praised here.

Rathavāhaṇam, रथं च तद् वाहनं, chariot, the vehicle (is its name).

Yatra haviḥ, āyudham, varma nihitam, wherein are placed supplies (हविः), the weapons (आयुधं) and the armour (वर्म).

Śagmam, सुखकरं, comfortable.

Viśvāhā, सर्वदा, always; on all days.

Ratham sadema, may we sit or ride in the chariot. Also, pay tributes to the chariot.

46. This verse has no verb. The word *pitaraḥ,* has been translated as *pālayitāraḥ;* Uvaṭa and Mahīdhara both have suggested that 'ईदृशा नरा अस्माकं रथगोप्तारो भवन्तु' will have to be added to make the meaning complete.

Rathagoptāraḥ, defenders of the chariot.

Svādu ṣaṁsadaḥ, स्वादुषु भोज्येषु सीदन्ति ये ते, those who revel in delicious foods. (Dayā.). Also, those who relish the assemblies. Revelling in savoury spoils.

Kṛcchreśritaḥ, कृच्छ्रे कष्टे श्रीयन्ते सेव्यन्ते ये ते, those who are called upon at the time of difficulties; protectors in calamities.

Śaktīvantaḥ, शक्तिः सामर्थ्यं आयुधं वा येषां, full of strength, or armed with spears.

Gabhīrāḥ, unruffled by reverses; resolute.

Amṛdhrāḥ, न मृध्राः मृदवः, hardened (in body and discipline also).

Satovīrāḥ, of heroic valour. Also, fighters in favour of good as against evil.

Uravaḥ, विशालाः, huge; robust.

Vrātasāhāḥ, व्रातान् शूरसमूहान् सहन्ते अभिभवन्ति ये ते, those who take on and defeat numerous hordes of enemies.

47. This verse, which is grammatically difficult, seems out of place here. Nothing concerned with the war is praised here.

Anehasā, नास्ति एहः अपराधो ययोः ते, faultless.

Somyāsaḥ, presenters or drinkers of soma juice (herbal drinks). Also, of mild temperament.

Aghśaṁsaḥ, evil-minded or wicked person.

48. This and the next verse are in the praise of *iṣu,* the arrow.

Vaste, धारयति, puts on. **Suparṇam,** पक्षिपिच्छं, feather of a bird.

Mṛgaḥ, deer; deer's horn, which is used as a point of arrow. Also, मृगयते वेध्यं, one that seeks the target.

Gobhiḥ sannaddhā, bound with sinews of a cow. The bow-string is made with the sinews of a cow.

Prasūtā patati, it alights where directed or aimed at.

49. **Ṛjīte,** ऋजुः सरला ईतिः गतिर्यस्य, straight-flying. **Pari vṛṅdhi,** परिवर्जय, spare us. Also, protect us.

Somaḥ, the blissful Lord. **Aditiḥ,** the Eternity or Infinity.

50. The whip is praised here.

Aśvājani, कशे, O whip for horses!

Sānūni, मांसोपचितानि अङ्गानि, fleshy parts: thighs.

Jaghanān, flanks; haunches.

Samatsu, संग्रामेषु, in battles.

51. **Hastagnaḥ,** प्रकोष्ठादित्राणं, a brace, the armour for fore-arms.

Bāhuṁ pari eti, sorrounds the arm.

Jyāyāḥ hetiṁ pari bādhamānaḥ, giving protection from the abrasions of the bow-string.

Pumān pumāṁsam pari pātu, let a man (worthy of the name) protect his combatant companion on every side or at all costs.

Bhogaiḥ, देहैः, with its convolutions.

52. **Vīḍvaṅgaḥ,** वीडु शब्दः दृढ़वचन, strong or firm in body.

Pratarṇaḥ, प्रतरन्ति अनेन संग्रामान्, protector in battle.

Suvīraḥ, manned by brave soldiers.

Gobhiḥ sannaddhaḥ, गोविकारैः चर्मभिः बद्धः, secured with leather straps.

Vīḍayasva, be firm; prove sturdy.

Āsthātā, आरोढा, the rider.

Jetvāni, जेतव्यानि रिपुधनानि, wealth of the enemies that must be won.

53. **Divaḥ,** from heaven, the sky. **Ojaḥ,** strength.

Sahaḥ, power of endurance; firmness.

Gobhiḥ, गोविकारैः, with sinews and leather straps.

Yaja, show respect to; take care of.

54. The chariot is addressed to here.

Anīkam, मुखं, front; vanguard.

Mitrasya garbhaḥ, सूर्यस्य केन्द्रस्थानं इव, bright as the centre of the sun.

Nābhiḥ, नभ्यते हन्यते अरिः येन, शत्रुहननसाधनं, weapon to kill the enemy; weapon of Varuṇa.

55. **Upa śvāsaya,** उपशब्दय, resound with your beatings.

Dundubhiḥ, drum; war-drum.

Viṣṭhitam, स्थिरं, stationary. **Jagat,** movable.

Śatrūn apa sedha, drive away the enemies.

Durāt davīyaḥ, दूरात् दूरतरं, far and farther away.

56. **Ākrandaya,** make our enemies cry aloud.

Ādhā, आधेहि, fill us with.

It may mean : make our enemies cry and put strength and vigour in us. Or, with your sound arouse strength and vigour in us.

Niṣṭanihi, scare away.

Ducchunā, those who take delight in harming us. Also, दुष्ट शुन इव, those who are like biting dogs. Also, misfortunes.

Indrasya muṣṭiḥ, fist of Indra; instrument of punishment.

57. **Amūḥ,** those (armies).

Ā aja, आक्षिप, throw away; drive away; thrust back.

Pratyāvartaya, turn back. **Ketumat,** प्रज्ञानवत्, as a signal.

Vāvadīti, अत्यन्तं वदति, is sounding again and again.

No naraḥ, अस्माकं योधाः, our warriors.

Aśvaparṇāḥ, mounted on horses.

Rathinaḥ, those who fight riding the chariots; car-warriors.

58. These verses, 58–60 are supplementary to the lists given in chapter XXIV and seem to be out of place here.

Śyāmaḥ, dusk-coloured. **Śitipṛṣṭhaḥ,** white-backed. **Śilpaḥ,** dappled. **Kalmāṣaḥ,** black with white spots. **Saṁhitaḥ,** strong-limbed. **Adhorāmaḥ,** one with dark underbelly.

Ekaśitipāt petvaḥ, a ram with only one white foot.

59. **Anīkavān,** the leader having the army; or one, who remains always in the fore-front of the battle.

Petvaḥ, मेष: a ram.

60. Dedications of oblations to various divinities praised with the metres, hymns and sāmans named in the verses. Agni, Indra, Viśvedevas, Mitrāvaruṇa, Bṛhaspati, Savitā, Aditi, Vaiśvānara Agni and Anumati are the deities mentioned here.

Anumati, the grace Divine.

Adityai viṣṇupatnyai, Aditi is the mother of all the Ādityas, and wife of Kaśyapa, the Prajāpati. Thus Viṣṇu is the son of Aditi. But here and in a passage of Taittirīya Saṁhitā only Aditi is mentioned as his wife.

CHAPTER XXX

According to the ritualists, chapters XXX and XXXI deal with the Puruṣamedha yajña or Human sacrifice, an old established custom among almost all nations of antiquity. This ceremony was performed by a Brāhamaṇa or a Rājanya, i.e. a Kṣatriya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Aśvamedha sacrifice failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim being actually or symbolically sacrificed instead of the horse, and men and women of various tribes, figures, complexions, characters and professions being attached to the sacrificial stakes in place of the tame and wild

animals enumerated in Book XXIV. These nominal victims were afterwards released uninjured and so far as the text of the Śukla Yajurveda goes, the whole ceremony was merely emblemetical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man. (Griffith).

But Dayānanda does not agree with this. According to him these mantras are not meant for this purpose. First four verses of this chapter are prayers to God.

1 and 2. Same as Yv. XI. 7 and III. 35.

3. **Savitaḥ,** O Impeller Lord. **Duritāni,** पापानि, evils.

Bhadram, कल्याणं, good or auspicious.

Parāsuva, दूरे गमय, drive away. **Āsuva,** आगमय, bring to us.

4. **Vibhaktāram,** विभज्य दातारं, distributor.

Vasoḥ, of bounty. **Rādhasaḥ,** of wealth.

Citrasya, अद्भुतस्य, of wonderful.

Nṛcakṣasam, who observes all men.

5. This and the following 17 verses contain no verb at all. It has to be imagined. The ritualists have imagined that certain types of victims (men and women) are to be tied to the wooden stakes for certain deities. We have followed a different line.

Brahmaṇe, for intellectual pursuits.

Kṣatrāya, for defence of the weak.

Marudbhyaḥ, for sustenance of people; or पश्वादिभ्यः, for the subjects such as cattle. (Dayā.). **Tapase,** for hard work.

Klībam, नपुंसकं, impotent; eunuch.

Ayogūm, अयसः लोहस्य गन्तारं, a swordsman; a robber. **Ākrayāya,** आक्रमणाय, for attack.

Puñścalūm, a harlot.

6. **Nariṣṭhā,** influencing men.

Bhīmalaṁ, भयंकरं, dreadful; fierce-looking.

Śailūṣam, street-singer. **Narmāya,** for past-time. **Kārim,** a joker. **Medhāyai,** for wisdom or dexterity. **Takṣāṇaṁ,** carpenter.

7. **Tapase,** for heating or baking. **Māyāyai,** for astonishing inventive works. **Karmāra,** blacksmith. **Vapam,** a gardener. **Antakāya,** for killing to finish.

8. **Nadībhyaḥ,** for working on rivers.

Ṛkṣīkābhyaḥ, for boats. Also, a class of evil spirits mentioned in the Atharva Veda XII. 1.49 in connection with lions, tigers, hyenas and wolves. (Griffith).

Puruṣa-vyāghra, a tiger-man. **Gandharva,** singer. **Apsaras,** dancing girl. **Vrātya,** uncultured person. Also, the chief of a band of nomad non-conformists of Āryan extraction, but absolutely independent and not following the Āryan or Brāhmanist way of life. **Prayug,** experimentation; one who experiments. **Apratipadam,** a dare-devil.

Ayebhyaḥ, for dice-playing. **Īryatāyai,** for excitement.

Bidalakārīm, वशंविदारिणीं, a bamboo-splitter woman.

Kaṇṭakīkārīm, who works with thorns or makes combs .

9. **Sandhi,** illegitimate connection. **Parivittam,** ऊढे कनिष्ठे अनूढम्, unmarried person, while his younger brother is married. **Parivividānam,** अनूढे ज्येष्ठे ऊढवन्तं, a married person while his elder brother is unmarried.

Edidhiṣuḥ patim, husband of a married woman, whose elder sister is unmarried. **Peśaskārīm,** रूपकर्त्रीं, a woman who embroiders. **Saṁjñānam,** rendezvous. **Prakāmodyāya,** for rousing sexual instinct. **Varṇāya,** for acceptance, or convassing. **Upadām,** briber.

10. **Utsāda,** disturbance. **Dvārbhyaḥ,** for door-keeping.

Prajñāna, insight. **Āśikṣāyai,** for thorough education.

Abhipraśninam, cross-examiner. **Praśnavivāka,** judge.

11. **Armebhyaḥ,** for elegant carriage. **Irāyai,** for food-grains. **Kīnaśa,** farmer (किसान in Hindi). **Śreyase,** for welfare. **Anukṣattāram,** faithful assistant.

12. **Bhāyai,** for fire. **Prabhāyai,** for light.

Bradhna, horse. **Viṣṭapam,** पन्थानं, path.

Ava ṛtyai vadhāya, for painful murder. **Medhāya,** for cleanliness. **Prakāmāya,** for pleasure.

13. **Ṛti,** assault. **Kṣattāram,** door-keeper (प्रतीहारं).

Aupadraṣṭryāya, for disclosing secrets. **Pariṣkandam,** a running footman. **Ariṣṭi,** safety.

Bhāgadugham, collector of taxes or contributions.

14. **Ayastāpam,** iron-smelter. **Nisaram,** constant walker; or remover. **Yogāya,** for welding; or for yoking. **Abhisartāram,**

an assailant; or one coming for condolence. **Triṣṭhinam,** a tripod.

Vapuṣe, for fitness of body. **Śīlāya,** for virtue.

Nirṛtyai, for misery. **Yamāya,** for controlling.

Asūm, न सूते या तां, a childless woman.

15. **Yamāya,** for a twin. **Atharvebhyaḥ,** for charm-makers. **Avatokām,** a woman prone to miscarriage.

Paryāyiṇīm, a wayward fickle woman.

Avijātām, a woman, who does not bear any child.

Atītvarīm, a very sexy woman; or a woman who exceeds. **Atiṣkadvarīm,** a woman with much menstruation; or who transgresses.

Vijarjarām, a worn out woman; old and feeble woman. **Paliknīm,** a grey-haired woman. **Ṛbhubhyaḥ,** for tanners. **Ajinasandham,** चर्मसन्धातारं, a hide dresser.

Carmamnam, a currier (चर्माभ्यासकरम्).

16. **Upasthāvarābhyaḥ,** for standing waters. **Naḍvalābhyaḥ,** for ponds. **Vaindam,** विन्दो निषादापत्यं, son of a tribal. **Śauṣkala,** a fish-seller (मत्स्यजीविनम्).

Mārgāram, a deer-hunter; or one who gropes for fish. **Kaivartam,** a boatman; or a fisherman. **Tīrthebhyaḥ,** for fords. **Āndam,** बन्धनकर्तारं, a builder of barrages. **Mainālam,** a skilled fisher.

Svanebhyaḥ, for catching sounds. **Parṇakam,** भिल्लं, a tribal; Bhīla. **Sānu,** hill.

Jambhakam, path-maker. **Kimpūruṣam**, imperfect man; a man without a beard.

17. **Bībhatsāyai**, for obnoxious jobs. **Paulkasam**, a scavanger. **Paścādoṣāya**, for finding faults.

Glāvinam, an unpleasant man. **Sidhmalam**, procurer of comforts; or, a man suffering from leucoderma or leprosy; a leper. **Ārtyai**, for mischief. **Apagalbham**, a shameless person. **Saṁśarāya**, for extreme violence. **Pracchadam**, प्रच्छेदनकर्तारं, a mincer.

18. **Akṣarājāya**, for winning a dice game.

Kitavam, a gambler. **Ādīnavadarśam**, आदीनवो दोषाः, तान् पश्यति यः तं, दोषदर्शिनं, a fault-finder. **Tretāyai**, for a game of three players; name of a certain game of dice. **Dvāpara**, a game of two players.

Āskandāya, a game with many players. **Sabhā-sthāṇum**, सभायां स्थिरं, a permanent judge.

Govyaccham, a person who slaughters cows.

Carakācāryam, a leader of cheats' gang.

19. **Pratiśrutkāyai**, for fulfilment of a promise. **Ghoṣāya**, for public announcement. **Bhaṣam**, a shouter. **Antāya**, for reaching a conclusion. **Āḍambarāghātam**, a drummer. **Avarasparāya**, for sending a signal from one to the other.

Vanapam, a forest-guard or ranger. **Dāvapam**, forest fire guard.

20. **Yādase**, for fish. **Śābalyām**, शबरीं, a tribal woman. **Mahase**, for grandeur; for reputation.

Nṛttāya, for folk-dance. **Tūṇavadhmam**, a flutist. **Pāṇighnam**, a clapper.

Talavam, a foot clapper.

21. **Pīvānam**, a fat man. **Pīṭhasarpiṇam**, a cripple, who crawls with his back. **Cāṇḍāla**, disposer of dead bodies. **Vaṁśa-nartinam**, a pole-dancer. **Khalatim**, a bald-headed man.

Haryakṣam, a green-eyed man. **Kirmiram**, a person with spotted skin. **Kilāsam**, a man suffering from leprosy or leucoderma. **Piṅgākṣam**, brown-eyed man. **Śuklam**, fair; white.

Kṛṣṇam, black; dark.

22. **Atikulvam**, too much hairless. **Māgadhaḥ**, a bully.

Puṁścalī, a harlot; वेश्या । **Kitavaḥ**, द्यूतव्यसनी, a gambler. **Klībaḥ**, नपुंसकः, an eunuch.

Atiśuklam, very fair-coloured. **Atikṛṣṇam**, very dark-coloured.

CHAPTER XXXI

This Chapter describes the Cosmic Man, in fact the Supreme Being, who has been visualized in the form of a man, the best and the highest creation in the world. According to Mahīdhara, He is full of knowledge of Himself and supreme bliss. He is embodied in the Constellations (लोक), Time (काल), Fire (अग्नि) etc.; He is the cause of creation, sustenance and destruction (birth, life and death) of man; He is bestower of heaven, heavenly bliss and ultimate release (मोक्ष); and an embodiment that allows the synthesis of knowledge and action. 'Sacrifice is His soul' (यज्ञो वा अस्य आत्मा भवति इति श्रुतिः).

Sacrifice or immolation of Cosmic Man is the origin of all creation. Perhaps the idea is that unless a man sacrifices himself nothing worthwhile is created. Puruṣamedha is a symbolic representation of such sacrifice.

1. **Puruṣa,** Man; Cosmic Man; embodied spirit, regarded as soul and origin of the universe; life-giving principle of living beings.

Sahasra, सहस्र शब्दो बहुत्ववाची, numerous; thousands; literally, a thousand, but is not meant here. Mahīdhara gives an interesting argument : Suppose *sahasra* means a thousand, then the problem will be that He, with a thousand heads and only with a thousand eyes, will have only one eye in one head; that will be an awkward position. It is, therefore, wise to translate it as 'thousands of heads' etc.

Atyatiṣṭhat daśaṅgulam, सर्वतः भुवनकोशस्य भूमिं स्पृत्वा दशाङ्गुलं अत्यतिष्ठत्, touching all the surfaces of all the constellations, stars, planets (ग्रह) the Earth, Mars, Venus etc. and the satellites (उपग्रह), the moon etc., He exceeds it by ten finger-breadths on all sides. Again, the ten finger-breadths is not the exact measure, but denotes only 'much more'.

Some translators have imagined that the heart of a man, measures ten finger breadths, and it is in the heart, where He (God) resides. Some have suggested that the heart stands ten fingers breadths above the navel, therefore the heart is mentioned here. This explanation seems to be unwarranted. The anatomical heart, that stands ten finger breadths above navel, cannot reasonably be considered as the abode of the Supreme God.

2. **Idaṁ,** whatever is present (वर्तमानं), in contra-distinction of भूतं (past) and भव्यं (the future).

Amṛtasya, of that which is not mortal.

Yat annena atiroati, that which grows by consuming food, that is mortal. Lord of all the mortals and of the immortals and the immortality.

3. **Etāvān asya mahimā,** this much should be enough to show His greatness, but He is much more than this.

Pādaḥ, a quarter; one fourth part.

Amṛtam, विनाशरहितं, immortal. Whatever is visible, is mortal, subject to creation and destruction; it is only one fourth part of the Cosmic Man; three fourths of Him is invisible and not subject to any change or destruction. In fact, there is no creation or destruction, it is only the change, which is perceived as creation or destruction. But a larger part of the Cosmic Man is not subject to any change.

4. **Sāśana** and **anaśana,** that eats and that which eats not; living and non-living beings (चेतन-अचेतन)। Also, स्वर्ग, heaven, where the soul finds various enjoyments, and मोक्ष, ultimate release, where there is no sorrow or pain, nor any pleasure or enjoyment.

5. **Virāṭ,** Virāj (Virāṭ in the nominative case) is said to have come in the form of the mundane egg, from the Ādi Puruṣa, the primeval Puruṣa, or presiding Male or Spirit, who entered into this egg, which He animates as its vital soul or divine principal.' Or, Virāj may be 'the female counterpart of Puruṣa, as Aditi of Dakṣa' in Rv. X. 72.4-5. (Griffith). विराट् ब्रह्माण्डदेहः, universal form of the God Supreme. Super-luminescence.

Virājo adhi pūruṣaḥ, from Virāj again man was born. According to Mahīdhara, from the God Supreme (ब्रह्म) Virāj was created and the God Supreme having entered into Virāj was born as soul (जीव).

6. **Tasmāt yajñat sarvahutaḥ,** from that sacrifice, in which everything was offered as oblation.

Apparently, some verse is missing here, which is found in the Atharva Veda. The word *'tasmāt'* shows, that there is something previously mentioned to which it refers.

Pṛṣadājyam, दधिमिश्रितं आज्यं, ghee mixed with curd; various articles of consumption such as ghee, curd etc.

Vāyavyān paśūn, animals or creatures that fly in air. Also, वायुदेवताकान् पशून्, the animals whose presiding deity is Vāyu. 'अन्तरिक्षदेवत्याः खलु वै पशवः' all the animals have the mid-space (अन्तरिक्ष) as their presiding deity. Antarikṣa and Vāyu are closely related. Therefore all the animals belong to Vāyu.

Āraṇyā grāmyāḥ, wild and domestic.

7. **Chandas,** mantras of the Atharva Veda. Ṛk, Sāma, Yajuḥ and Atharva, all the four Vedas.

8. **Ubhayādataḥ,** animals having two rows of teeth.

9. **Barhiṣi praukṣan,** placed on the sacrificial altar, and anointed him.

Sādhyāḥ, those who are due to achieve realization; would be enlightened ones. In legend, they are a sort of minor deities.

10. **Vyakalpayan,** विविधं अकल्पयन्, figurized in different forms.

11. **Brāhmaṇaḥ,** intellectual person; one who can think, observe, analyze, invent and teach.

Rājanyaḥ, warrior, administrator, defender of the weak.

Vaiśyaḥ, producer of wealth, farmer, cattle breeder, trader, or industrialist.

Sūdraḥ, one who lacks initiative; incapable of undertaking the professions of the other three categories; who is fit for manual labour under the guidance of other people.

13. Compare the creation-myth of the world-giant Ymir in Old Northern poetry. 'The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains.' See Corpus Poeticum Boreale, II.468. (Quoted by Griffith).

15. **Paridhayaḥ,** enclosing sticks or pillars for the protection of the sacrifice; six shallow trenches dug round the fire and the seventh an imaginary one round the sun. According to Sāyaṇa, seven sacred metres used in the Vedas.

Samidhaḥ, kindling fire-wood. Twenty one kindling woods are : Twelve months, five seasons, three worlds of earth, mid-space, and heaven, and the sun (Mahīdhara). Not a very convincing idea.

16. **Prathamāni dharmāṇi,** the earliest ordinances; the rules made for the governance of the creation.

17. **Tvaṣṭā,** the Supreme Architect of the universe. Also, the Sun.

Agre samavartata, existed prior to (the waters, the earth and the sun).

Viśvakarman, विश्वानि सर्वाणि सत्यानि कर्माणि यस्याश्रयेण तस्मात् सूर्यात्, under whose protection all the genuine actions are performed, the sun.

18. **Tamasaḥ parastāt,** beyond darkness, i.e. ignorance.

19. **Ajāyamānaḥ,** not being born.

Bahudhā vijāyate, is born in many forms.

Yonim, स्थानं, स्वरूपं, origin; abode; true form.

Viśvā bhuvanāni, all the worlds; whole of the universe.

20. **Brāhmaye rucāya,** ब्रह्मावयवभूताय, to the glare or radiance of the Supreme God; godly glare.

21. **Brāhmaṇaḥ,** a devotee who meditates on God.

22. **Śrīḥ**, beauty; benignity. **Lakṣmīḥ**, wealth; prosperity.

Pārśve, two sides. **Nakṣatrāṇi**, constellations.

Vyāttam, विकासितं मुख, gape, open mouth.

Iṣāṇa, इच्छ, wish it for me; give it to me.

CHAPTER XXXII

This chapter attempts to describe the Puruṣa, the Supreme Deity, who creates, controls, sustains, or changes the shape of the universe. It is not easy to describe the said Deity, still some effort is made to give an idea as far as the language can go. This chapter is called 'Tadeva Upaniṣad' also, because it begins with the words 'tad eva'.

According to the ritualists, this and the following two chapters contain the texts and the formulas to be used at the performance of *sarvamedha yajña* or the sacrifice for universal success and prosperity. The Sarvamedha is a ten-day ceremony and it is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and go to wilderness for the rest of his life.

1. **Tadevāgniḥ**, He is the fire. He manifests Himself in the form of fire, sun, wind and the moon etc. therefore He is to be worshipped. 'Agni' means adorable also.

Āditya, the sun. Also, infinite and undivided.

Vāyu, the wind. Also, pervading and vital.

Candramas, the moon; also, blissful.

Śukram, the venus; also bright; semen; primeval seed.

Brahma, the Supreme Being (परम सत्ता).

Tā āpaḥ, those celebrated waters, oceans, clouds, and the snow caps covering the mountains and the polar regions.

Prajāpatiḥ, the Lord of all the creatures.

2. **Nimeṣāḥ,** all those, that blink. ये निमिषन्ति । All the living creatures. Also, the stars, that blink (twinkle); time-factors.

Vidyutaḥ, विशेषेण द्युतिमत:, from Him, who shines like lightning (the brightest conceivable light).

Na parijagrabhat, न परिगृह्णाति, does not comprehend. Just as one cannot comprehend the exact shapes of the lightning, even so no one knows the apex, middle or lower end of the Supreme Being. स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यते, this Supreme Self is never comprehended.

3. **Pratimā,** प्रतिमानभूतं, something that resembles Him or is like or similar to Him. Also, an image. There is nothing to compare Him with.

Hiraṇyagarbhaḥ etc. these six verses of the Yajurveda XXV. 10-13, XII.102 and VIII.36-37 are to be repeated here to make the meaning of this verse complete.

4. **Devaḥ,** this divinity; the Lord.

Pradiso' nu sarvāḥ, सर्वा: प्रदिश: अनुव्याप्य तिष्ठति, occupies all the regions and the mid-regions; there is no region or direction, where He is not there.

Jātaḥ garbhe antaḥ u, He is born, yet unborn; contradiction to emphasize His extraordinary capability.

Jātaḥ janiṣyamāṇaḥ, He has been born, still He is being born and is still to be born.

Pratyaṅ janāstiṣṭhati, stands facing each and every man. अचिन्त्यशक्तिरित्यर्थः, the idea to be conveyed is that His power and capability is beyond comprehension.

5. **Ābabhūva,** सम्भावयामास, created. Also, is manifest in.

Ṣoḍaśī, षोडशकलासम्पन्नः, having sixteen refinements. षोडशकलात्मकलिङ्गशरीरोपहितः (Mahīdhara).

Trīṇi jyotīṁṣi, three lights, Agni, Surya and Candramā (the moon).

6. **Dyauḥ ugrā,** (He made) the sky blazing (with the light and heat). Also, उद्गूर्णा, वृष्टिदायिनी कृता, made to shower rains.

Svaḥ, the realm of light. Also, आदित्यमण्डलं, the disc of the sun.

Stabhitam, supports; makes steady.

Nākaḥ, स्वर्गः, heaven; an imaginary world free from sorrow and pain.

Rajaso vimānaḥ, measurer of the regions in the inter-space. Also, वृष्टिरूपस्य जलस्य निर्माता, maker of rains.

Kasmai devāya, to which god or deity? Also, to क, Prajāpati, the Lord of all creatures.

7. **Krandasī,** रोदसी, heaven and earth. Also, two armies fighting each other.

Avasā tastabhāne, अवसा अन्नेन हविर्लक्षणेन वृष्ट्याद्युपकार-जनितेन संस्तम्भयन्त्यौ, supporting with food that has been produced

due to rains which in turn are caused due to oblations offered at sacrifices.

Manasā rejamāne, with a thrilling heart.

'Apo ha yadbṛhatī' and **'yaścidāpaḥ'** these two verses (Yv. XXVII. 25-26) are to be repeated here to make the sense complete.

8. **Venaḥ,** वेन: पंडित:, the wise person; one who knows the secrets of the universe.

Paśyat, पश्यति, beholds. **Sat,** नित्यं, eternal.

Guhā nihitam, as if placed in a cave; secret; something mysterious; difficult to know or understand.

Ekanīḍaṁ bhavati, finds a common nest; just as flocks of birds find shelter in their nests, even so whole of this universe finds shelter in one and the same nest; a common shelter for all.

Saṁ ca vi ca eti, comes together and issues forth. Just as the petals of a flower close in the evening and open out in the morning, even so at the time of creation these worlds come out of Him and at the time of destruction (प्रलय) these close and vanish into Him.

Vibhūḥ, one who is present everywhere.

9. **Trīṇi padāni,** three of His feet; three fourth of His existence.

Pituḥ pitā, father's father. Father is wiser than son; most wise.

Asat, अस्ति, is.

10. **Tṛtīye dhāman,** in the third abode; the highest heaven, the earth and the mid-space being the two lower abodes.

11. **Parītya,** having gone around; having pervaded. Also, विज्ञाय, having known or realized.

Bhūtāni, all the beings. Also, all the five elements, आकाश, वायु, अग्नि, जल, पृथ्वी।

Lokān, all the worlds, पृथ्वी, अन्तरिक्ष, द्यु लोक।

Ṛtasya prathamajām, the first daughter of the eternal law. प्रथमोत्पन्नां वेदवाचं, the vedic speech that was born first of all.

Atmanā ātmānam abhisaṁviveśa, with Hisself entered into Himself. जीवरूपेण आत्मना परमात्मानं संविवेश, the 'jīva' form entered into Supreme Being. (*Uvaṭa*).

12. **Pari itvā,** परीत्य, having pervaded; having known.

Ṛtasya tantum, the thread of truth. Also, यज्ञस्य तन्तुं, the thread of sacrifice.

Vicṛtya, समाप्य, having completed. Also, having woven.

Tadapaśyat tadabhavat tadāsīt, तत्पश्यति तद्भवति तदस्ति, He sees it, becomes it and still is it. 'तदेव सन्तस्तदु तद्भवाम', we are that and still we become that.

13. **Ayāsiṣam,** याचे, I beg for.

Sanim medhām, wealth of wisdom; सनिं = धनम्; also, wealth and wisdom.

Sadasaspatim, सदः यज्ञगृहं तस्य पतिं अग्निं, the Lord of the sacrificial house; Agni is the Lord of sacrifice.

14. **Pitaraḥ,** fathers, manes; elders.

Devāḥ, gods; deities; learned people.

Medhā, wisdom.

16. **Brahma**, intellectual power. **Kṣatram**, valour; ruling power; will and power to defend the weak.

Śriyam aśnutām, may achieve glory; may grow and prosper.

Tasyai te, to you the splendour (श्रियै).

CHAPTER XXXIII

According to the ritualists, the formulas for Sarvamedha yajña are continued in this chapter. First seventeen mantras are called Puroruk. These are a litany of Agni.

1. **Ajarāsaḥ**, never-exhausting.

Arcad dhūmāsaḥ, emitting sweet-smelling smoke.

Śvitīcayaḥ, whitening. **Śvātrāḥ**, श्वात्र शब्दः क्षिप्रवचनः, क्षिप्रफलप्रदाः, quick-acting; rewarding quickly.

Bhuraṇyavaḥ, भरणकर्तारः, sustainers.

Somāḥ, pleasing like Soma, the divine elixir.

Damām aritrāḥ, दमां गृहाणां अरित्राः रक्षकाः, protectors of homes.

2. **Vṛthak**, पृथक्, diversely; in different directions.

3. **Yajā naḥ mitrāvaruṇā**, bring Mitra and Varuṇa to us. **Mitra**, source of light. **Varuṇa**, source of bliss.

4. Same as XIII. 37.

5. **Virupe,** different in form.

Svarthe, सु शोभनोऽर्थो ययोः ते, working for praiseworthy goals.

Dhāpayete, those two nourish (a child each).

Hariḥ, हरितवर्णोऽग्निः, golden-coloured fire. Also golden coloured sun.

Śukraḥ, bright (sun). Or, bright (moon). Dawn and dusk rear one child each, the sun and the fire (or moon) respectively.

6. Same as III.15.

7. **Trīṇi śatā trī sahasrāṇi triṁśat ca nava ca,** three thousand three hundred and thirty nine (*devas*). In the Vaiśvadeva Nivid, i.e. the Formula for Invitation to All gods, the number of devas is said to be 3 times 11; 33; 303 and 3003, the total being 3339. **Ghṛtaiḥ,** with melted butter; also, loving devotion.

Asmai barhiḥ astṛṇan, they spread sacred grass for him to sit upon; also, they enshrine Him in their worshipful hearts.

Hotā, invoking priest.

8. Same as VII. 24.

9. **Vṛtrāṇi,** adversaries; foemen.

Vipanyayā, by virtuous actions of devotees, विविधया पूजया।

Āhutaḥ, to whom oblations have been offered. **Śukraḥ,** bright; unblemished.

Draviṇasyuḥ, desirous of riches, i.e. oblations.

10. **Somyam madhu,** sweet Soma juice; also, sweet devotional elixir.

Indreṇa, with lightning. **Vāyuna,** with the wind.

Viśvebhiḥ, विश्वेभि: देवै: सह, with all the bounties of Nature.

Mitrasya dhāmabhiḥ, from the sun's quarters.

11. **Iṣe,** for food. **Śardham,** strong; vigorous.

Anavadyam, blameless. **Tejaḥ,** तेजसो हेतुभूतं हवि:, oblations that produce light. **Nṛpatim,** to the king, the fire. **Retaḥ,** जगद्बीजभूतं जलम्, water, which is the source of all the world; also, moisture.

Yuvānam, परिपक्वरसं मेघं, young clouds.

12. **Śardha,** बलं आविष्कुरु, show your strength; **Dyumnāni,** धनानि यशांसि वा, riches or fame; also, effulgent splendour.

Mahāṁsi abhitiṣṭhāḥ, पद्भ्यां अभिभव, trample down the forces of those who hate us, or of our adversaries.

Jāspatyam, in place of जायापत्यं, affection between man and his wife. **Suyamam,** well-knit (bond of affection).

13. **Vavṛmahe,** we elect or select you. **Mandratamam,** most delightful; also, deserving praise.

Arkaśokaiḥ, दीप्तै: मन्त्रै:, with sacred brilliant praises.

Indram, lightning. **Vāyu,** wind.

Nṛtamāḥ, best of men; the leaders.

14. **Svāhutaḥ,** O piously invoked Lord.

Sūrayaḥ, पण्डिताः, विद्वांसः, learned scholars.

Yantāraḥ, निगृहीतेन्द्रियाः, whose sense-organs are under their control.

Maghavānaḥ, opulent. **Dayanta gonām**, those who give away cows as charity.

15. **Śrutkarṇa**, शृणुतः कर्णौ अर्थिनां वचांसि यस्य स श्रुत्कर्णः तत्सम्बुद्धौ, one, whose ears listen to the prayers of devotees.

Vahnibhiḥ devaiḥ, alongwith the bounties of Nature, who carry the sacrificial offerings.

Sayāvabhiḥ, सह यान्ति ते सयावानः, तैः, with those who always go together.

Prātaryāvāṇah, who go in the morning. Also, to whom offerings are made in the morning.

Barhiṣi sīdantu, may be seated on grassmats. Also, बर्हिः यज्ञः, may participate in the sacred performance of worship.

Mitro arymā, Mitra and Aryaman; and Varuṇa is implied and understood.

16. **Aditiḥ**, mother. In legend, Aditi is the mother of gods. Also, अदीनः, superior. Also, freedom; freest of all.

Āvṛṇānaḥ, समर्पयन्, offering; granting.

Avaḥ, रक्षणं, protection.

Sumṛḍikaḥ, सुखकारी, (be) gracious.

17. **Mahaḥ**, महतः, of the great; great.

Avaḥ, protection; favour.

Samidhānasya, of that, which is being kindled; brilliant.

Anāgāḥ, अनपराधा:, far from sin.

Śarmaṇi, आश्रये, under the shelter of.

Savīmani, सवीमा प्रसवोऽनुज्ञा, by the order, or permission. **Savituḥ,** of the impeller Lord.

18. Mantras 18–29 are in praise of Indra.

Āpaḥ, waters. **Gavo na,** गाव इव, like sun-rays; also, like cows. **Staryaḥ,** याभि: सोम: सूयते ता गावो वाच:, the words with which Soma juice is pressed out. Also, barren (cows), supposed to be fatter than others.

Ṛtam, सत्यं, the truth. Also, जलं, water.

Jaritāraḥ, worshippers. **Vāyurna,** like the divine wind.

Vājān, nourishment; food. **Dhībhiḥ,** with holy hymns.

19. **Mahī,** two big (cows); mighty.

Ubhā karṇā, उभौ कर्णौ, both the ears.

Avatam, protect the fount (source of milk).

Rapsuda, रप्सु इति रूपनाम, तद्दत्तस्ते रप्सुदे, those that give form to. The meaning of this word is uncertain.

20. **Sura udite,** सूरे उदिते, at the sunrise.

Anāgāḥ, free from sins; destroyer of sins.

Suvāti, प्रेरयन्ति, urges forth. **Bhagaḥ,** the Lord of creation.

21. **Rodasyoḥ abhiśriyam,** that which reaches both the heaven and earth.

Vṛṣabham, showerer of benefits.

Rasā, the offering of the liquids (mixture of Soma and milk).

22. **Ātiṣṭhantam,** riding in his chariot (of human form).

Svarociḥ, self-luminous.

Viśvarūpaḥ, omniform. **Amṛtāni tasthau,** stays in the domain of immortality.

23. **Arcā,** O men, worship (Him).

Mandamānāya, स्तूयमानाय मोदमानाय वा, to him who is being praised or who is rejoicing. Or, joy-giving.

Andhasaḥ, of the food. **Viśvābhuve,** pervading all the universe (Dative case).

Rodasī saparyata, heaven and earth acknowledge. **Sumakhaṁ sahaḥ,** power of good actions. **Mahi śravaḥ,** great fame. **Nṛmṇam,** धनं, wealth.

24. **Bṛhan it idhma,** verily ample is their fuel. **Bhūri śastam,** great is their fame; or many are their praise-songs. **Svaruḥ,** खड्ग:, the sword.

25. **Ā ihi,** आगच्छ, come here. **Matsi,** satisfy yourself. **Andhasaḥ,** with food. **Somaparvabhiḥ,** with drinks of Soma-juice. **Abhiṣṭiḥ,** respected in every sphere.

26. **Śardhanītiḥ,** one, whose policy is of strength; believer in 'might is right.'

Vṛtram avṛṇot, destroyed, or besieged the evil foe.

Māyinām pra amināt, he overcomes or annihilates the deceivers.

Varpaṇītiḥ, वर्प इति रूपनाम, by a policy of assuming different forms.

Vyaṁsam, दुष्टं, wicked person.

Rāmyāṇām, रमयन्ति आनन्दयन्ति ये तेषां, परोपकारिणां, of benevolent persons.

Dhena āviḥ akṛṇot,brings out or recovers the lost wisdom.

27. **Māhinaḥ san,** being an influential (respected) person. **Ekaḥ yāsi,** you are going alone.

A respected person is expected to have many companions and followers.

Kiṁ te itthā, what is the matter with you?

Samarāṇaḥ, loitering hither and thither.

Śubhānaiḥ vacobhiḥ saṁpṛcchase, you are being asked with pleasing words.

Harivaḥ, O possessor of bay horses; or, possessor of radiant thoughts.

Tan no voceḥ, please tell us that.

28. **Āyavaḥ,** मनुष्या:, men. **Pananta,** praise you. **Ūrvam,** सोमं, Soma juice; divine elixir. **Gomantam,** उदकवन्तं, क्षीरवन्त वा, mixed with water or with milk. **Titṛtsān,** हिंसितुमिच्छन्ति, wish to injure or harm. Also, who desire to press out (Soma juice).

Sakṛtsvam, that which bears a child once only.

Sahasradhārām, अनन्तभोगप्रदायिनीं, bestowing countless enjoyments.

Duduksạn, दोग्धुमिच्छन्ति, want to milk.

29. **Dhiyam,** स्तुतिं, praise song. **Dhiṣaṇā,** वाक्, speech. **Prabhare,** समर्पयामि, I present.

Yat ta ānaje, यस्मात् त्वां व्यनक्ति, because it expresses you, or pleases you.

Utsave prasave ca, अभ्युदये अनुज्ञायां सत्यां च, at the time of some great achievement and at the order of the seniors. Also, पुत्रजन्मादिरूपे उत्सवे, at the festivities of the birth of a son etc.

Sāsahim, conqueror of enemies. Śavasā, बलेन, by force.

30. Mantras 30–43 are in praise of Sūrya, the sun.

Vibhrāt, विविधं भ्राजते, shining brilliantly.

Somyam madhu, sweet Soma juice; or, Soma juice mixed with honey; or tranquilizing sweet drink; divine elixir sweetened with honey.

Yajñapatau, on the sacrificer.

Vātajūtaḥ, as if speeded by the wind; also, speeding like wind.

Avihrutam, अखण्डितं, unhindered; uninterrupted. **Tmanā,** आत्मना, by himself.

31. Same as VII. 41.

32. **Bhuraṇyantam,** पालयन्तं, to him, who sustains or supports others.

Yenā, येन, with which.

33. **Daivyau adhvaryū,** O you two divine priests. The two Aśvins are called the divine priests: also, *hotārau.*

Suryatvacā, their skin shining like sun.

Madhvā, मधुरेण हविषा, with sweet supplies; also, with sweetness.

34. **Iḍābhiḥ,** सुशिक्षिताभिः वाग्भिः, with well-polished speeches. Also, with foods; also, with praises.

Suśasti, सुशस्तिभिः, full of praise.

Savitā, the sun; morning sun; the impeller.

Vidathe, to our sacrifice; sacrificial congregation. **Yuvānaḥ,** young; capable of working hard. **Abhipitve,** आभिमुख्य-गमने, by your participation.

35. **Vṛtrahan,** वृत्रस्य पाप्मनः शार्वरस्य तमसः हन्तः, O destroyer of darkness (of the night). 'वृत्रो मेघे रिपौ ध्वान्ते दानवे वासवे गिरौ' इति कोशः। Vṛtra many mean : a cloud, an enemy, darkness, a certain *dānava,* Indra, and a mountain.

36. **Taraṇiḥ,** one that crosses the firmament; also, that which outstrips others in speed.

Viśvam ābhāsi rocanam, you illuminate this beautiful world all around.

37. **Devatvam,** divinity. **Mahitvam,** majesty.

Saṁ jabhāra, संहरते, withdraws into himself (the diffused light).

Kartorvitatam, being shed upon (unfinished) work.

Haritaḥ ayukta, unyokes his horses, as if. Also, draws to himself his yellow rays.

Simasmai, सर्वस्मै, for all. **Vāsaḥ tanute,** spreads her veils, i.e. covers everything with darkness.

38. **Dyoḥ upasthe,** in the middle of heavens.

Mitrasya Varuṇasya abhicakṣe, so that Mitra and Varuṇa may see properly; Mitra finds out the virtuous to reward them and Varuṇa finds out the wicked to punish.

Ruśat pājah, brilliant or radiant power.

Anantam, endless; never-exhausting.

Anyat, some of them; also others.

Kṛṣṇam, dark; darkness.

39. **Baṭ,** बट् इति अव्ययं सत्यार्थं, सत्यं, verily; indeed.

Panasyate, पूज्यते, is respected; worshipped; adored.

40. **Śravasā,** with fame. **Satrā,** सत्यं, surely; indeed.

Asuryaḥ, destroyer of the wicked; also, देवानां असुर्यः, bestower of life on godly people.

Adābhyaṁ jyotiḥ, the light irrepressible.

41. **Śrāyantaḥ,** आश्रयन्तः, going back to; seeking shelter in.

Bhakṣata, विभक्षन्ते विभजन्ते, divide; distribute.

Jāte janamāne, among those who have been born and those who are yet to be born.

Bhāgam, share.

42. **Udita sūryasya,** सूर्यस्य उदयकाले, at the time of sun-rise.

Aṁhasaḥ, पापात्, from sin. **Avadyāt,** दुर्यशसः, from ill-fame, or notoriousness.

Niḥ pipṛtā, release us from, निर्मुञ्चत ।

Māmahantām, पूजयन्तु, अङ्गीकुर्वन्तु, may they accept our this prayer.

43. **Āvartamānaḥ,** पुन: पुन: भ्रमणं कुर्वन्, going around again and again.

Kṛṣṇena rajasā, through the dark or obscure regions. **Niveśayan,** arousing; also, putting them on their respective duties.

Bhuvanāni paśyan, observing all the worlds, or regions. कानि साधु कुर्वन्ति कान्यसाधु इति विचारयन्, noting who are behaving properly and who are wicked.

Devaḥ savitā, the refulgent sun.

44. **Viśpatī iva,** विशां पती द्वौ राजानौ इव, just like two kings.

Būriṭe, in the throng of men; also, अन्तरिक्षे, in the mid-space.

Suprayā, सुप्रयाणं सुगमनं, easily moving; also, spread out in a proper way.

Vāyuḥ pūsā ca, the wind and the sun.

Ā iyāte, आगच्छत:, come; arrive.

Uṣasaḥ pūrvahūtau, at the break of dawn. **Aktoḥ,** रात्र्या: अवसाने, at the close of the night. **Niyutvān,** one with yoked horses.

Svastaye viśām, for the welfare of mankind.

45. I invoke all these deities : Indra, Vāyu, Bṛhaspati, Mitra, Agni, Pūṣan, Bhaga, Ādityas and the group of Maruts.

46. **Surādhasaḥ,** शोभनधनान्, having plenty of riches.

47. **Sajātyānām,** among us, who are your kith and kin.

48. **Śardhaḥ pra yanta,** grant us strength and vigour.

Juṣanta, may be gracious to us.

Gnāḥ, देवपत्न्यः, consorts of *devas.*

49. **Ūtaye huve,** I invoke them for protection.

50. **Vṛtrahatye bharahūtau,** वृत्रवधे संग्रामाह्वाने च, at the call for battle and for destruction of evil or of the enemy; or, at the call for battle to destroy the enemy.

Rudrāḥ, cosmic forces of vitality; also, terrible punishers.

Mehanā parvatāsaḥ, showering clouds; also, irrigating mountains. √मिह सेचने।

Pajraḥ, प्रार्जितधनः, one who has accumulated plenty of money.

Śaṁsate stuvate, to one who praises and extols.

51. **Arvāñcaḥ,** अस्मदभिमुखाः, be gracious to us; or abide by us.

Vo hārdi vyayeyam, may I win your favour.

Nijuraḥ, नितरां जूर्यते हिनस्ति इति निजूः, तस्मात्, one who is a vicious murderer.

Vṛkasya, in place of वृकात्, from the wolf.

Avapadaḥ kartāt, from him, who works us misfortune.

52. Same as XVIII. 31.

53. **Upa dyavi ṣṭha,** द्यु लोके स्थ भवथ, you stay in the high sky or heaven (द्यु)।

Agnijihvāḥ, अग्निमुखाः, who receive oblations conveyed by the flame of fire.

Yajatrāḥ, holy ones.

Mādayadhvam, may you rejoice; satisfy yourselves.

54. **Yajñiyebhyaḥ,** to the dedicated persons.

Amṛtatvaṁ suvasi, you grant the gift of immortality; also, you urge them to immortality.

Dāmānam, दातारं, for the donor, liberal giver. Also, रश्मि-समूहं, beams of sun-rays.

Vyūrṇuṣe, you open up; also, spread out. With this mantra, the Sarvamedha ceremony comes to an end.

55. **Vāyum,** to the Lord of the vital wind.

Bṛhadrayim, possessor of vast riches.

Viśvavāram, सर्वस्य वरणीयं, coveted by all.

Rathaprām, रथं पूरयति इति रथप्राः, filler of the chariot.

Prayajyo, to his adorer. Also, O sacrificer.

Dyutadyāmā, one with bright path; द्युतत् याम यस्य सः।

56. Same as VII. 8.

57. **Pūtadakṣam,** पूतं दक्षं यस्य, one of holy strength; also, source of light of bliss.

Riśādasam, destroyer of foes; dispeller of evil forces.

Ghṛtācīm dhiyam, the wisdom with which actions come to a successful end.

58. **Dasrā,** handsome; दस्रौ दर्शनीयौ । **Yuvākavaḥ,** those who yearn for you. **Nāsatyā,** नासत्यौ, those who keep us away from untruth. A name of Aśvins.

Vṛktābarhiṣaḥ, प्रस्तीर्णबर्हिषः, those who have spread out the sacrifice.

Rudravartanī, रुद्रवद् गमनशीलौ, behaving like *rudra,* the vital force.

59. **Saramā,** सह रमन्ते देवा विप्रा वा यस्यां सा सरमा वाक्, the divine speech. Also, समानं रमा रमणं अस्या सा, she with whom one cohibits; wife. In legend, she is a messenger of Indra, variously explained as Dawn, storm-cloud, wind etc. In later vedic literature she is regarded as the hound of gods; देवशुनी । Also, sanctified mind.

Adreḥ rugṇam, अद्रेः गिरेः रुग्णं भग्नं द्वारं, the broken entrance of the mountain.

Supadī, surefooted. **Gāt,** अगात्, आजगाम, came.

Akṣarāṇāṁ ravaṁ prathama jānatī, recognizing the sound of the syllables already.

This verse is explained variously according to how one interprets Saramā, speech (Vāk) or a she hound. Former of these pertains to sacrifice and the latter to the hymn of the Ṛgveda, which contains a dialogue of Indra and Saramā.

60. **Spaśam,** स्पशः प्रणिधिः, messenger.

Pura etāram, who comes forward on every occasion.

Emenam, आ ईं एनं, आ ईं = अथ, now, thereafter.

Kṣaitrajityāya, क्षेत्रजयाय, for winning the field.

Amṛtāḥ, देवाः, immortals; also, free from fear of death. **Amartyam,** never-dying.

61. **Vighaninā,** विशेषेण हतो नाशयत: तौ विघनिनौ, destroyers of foe. **Mṛdhaḥ,** violent.

Indrāgnī, Indra and Agni; forces of lightning and fire.

62. **Indave pavamānāya,** for soma, that is being strained; also, pure-flowing drop of devotional bliss.

Iyakṣate, यष्टुमिच्छति, wants to worship.

63. **Ahihatye,** वृत्रहननरूपे कर्मणि, in the act of slaying Vṛtra, i.e. the evil or nescience. **Śāmbare,** in the struggle against the destructive elements.

Harivaḥ, possessor of horses, or physical strength, or faculties of organs of action (कर्मेन्द्रिय)।

Gaviṣṭau, in the recovery of cows, or faculties of sense-organs (ज्ञानेन्द्रिय)।

Marudbhiḥ, with vital faculties.

Sagaṇaḥ, with those companions of yours.

64. **Ugraḥ,** fierce. **Sahase,** for strength. **Turāya,** for quickness; agility. **Mandraḥ,** स्तुत्य:, praiseworthy.

Bahulābhimānaḥ, very proud.

Dhaniṣṭhā, धन्यतमा, most blessed.

Dadhanat, गर्भे अधारयत्, conceived; also, gave birth to; bears in her womb.

65. **Vṛtrahan,** dispeller of darkness; slayer of evil foe.

Ardham āgahi, अर्धं पक्षं आगहि आगच्छ, come to our side (to fight on our side); to help us.

Mahībhiḥ ūtibhiḥ, with (your) mighty protective forces (protections).

66. **Pratūrtiṣu,** संग्रामेषु, battles, or enemies.

Abhi asi, अभि भवसि, you subdue them.

Spṛdhaḥ, rivals; adversaries.

Aśastihā, अशस्तयः दुष्टान् हन्ति यः, slayer of the wicked. **Janitā,** progenitor; also, creator of happiness. **Viśvatūḥ,** सर्वतूरणः, killer of all the enemies. **Tūrya,** जहि, मारय, kill. **Taruṣyataḥ,** those who want to kill us.

67. **Turayantam,** तूर्णं गच्छन्तं, शत्रुषु त्वरां आविष्कुर्वन्तं वा, moving quickly, or speeding towards enemies.

Kṣoṇī, क्षोण्यौ, द्यावापृथिवी, the two worlds; heaven and earth.

Spṛdhaḥ, स्पर्धमानाः शत्रुसेनाः, hostile armies; adversaries. **Śrathayanta,** श्रथिताः खिन्नाः भवन्ति, are disheartened.

Vṛtraṁ tūrvasi, पापिनं रिपुं वा हंसि, you smite the sinful or the enemy. Also, nescience.

68. Same as VIII. 4.

69. **Adabdhebhiḥ,** अनुपहिंसितैः, that which cannot be obstructed or defeated.

Pāyubhiḥ, पालनैः, protections. **Gayam,** गृहं, home; house.

Hiraṇyajihvaḥ, हिरण्या हितरमणीया जिह्वा ज्वाला वा यस्य, whose tongue or flame is pleasant as well as beneficial. हिरण्यं कस्मात् हितरमणीयं भवतीति, gold is called हिरण्य, because it is pleasant as well as beneficial. (Nirukta, II. 13).

Suvitāya navyase, नवीयसे सुखाय, for a fresh prosperity.

Aghaśaṁsaḥ, evil-wisher; a sinful enemy; a cruel murderer.

70. **Pra vīrayā,** in place of प्रवीराः, (flowing) through noble ministrations.

Śucayaḥ, निर्मलाः, pure. **Vāṁ,** for you two, the sacrificer and his wife.

Dadrire, विदीर्णाः चूर्णीभूताः, have been crushed.

Adhvaryubhiḥ sutāsaḥ, pressed out by the priests.

Madāya, for exhilaration. **Andhasaḥ,** सोमस्य, of Soma juice. **Andhasaḥ sutasya,** brewed from food-grains.

Niyutaḥ, अश्वान्, to horses. Also, आहूतः, implored by us.

71. Same as XXXIII 29.

72. Mitra and Varuṇa are addressed to in this mantra.

Ājāneṣu, to the birth-places of. **Kāvyayoḥ,** of two great poets.

Duroṇe, यज्ञगृहे, in the place of sacrifice.

Kratvā, क्रतुना, with the sacrifice.

Riśadasau, slayers of evil forces.

Sadhasthe, in the place of assembly.

73. Same as XXXIII. 33.

74. This verse is one of the obscurest of a very obscure hymn on creation (Griffith). (Ṛgveda, X. 129). Explanations offered are not convincing.

Tiraścīnaḥ, transversely drawn.

Raśmiḥ, dividing line. **Mahimānaḥ,** mighty powers. **Svadhā,** the matter, with which the universe is built. **Prayatiḥ,** effort; the power that builds this universe.

75. **Ā apṛṇat,** पूरयति, fills. **Svaḥ mahat,** vast mid-space (अन्तरिक्षम्)।

Apasaḥ adhārayan, wise men glorify him. Also, अपसः अपस्विनः, कर्मवन्तः, men of action.

Jātam, as soon it was born.

Canohitaḥ, bestower of food. **Adhvarāya,** to the place of worship. **Atyo na,** अश्व इव, like a horse. **Vājasātaye,** for winning wealth.

76. **Vṛtrahantamā,** अतिशयेन वृत्रहन्तारौ, best among the destroyers of nescience.

Ukthebhiḥ, उक्थैः, prayers. **Girā,** with hymns and songs.

Āṅgūṣaiḥ, स्तोमैः, with praise-songs. आङ्गूषः स्तोम आघोषः (Nirukta, V. 12).

Āvivāsataḥ, परिचर्यते, are being served. 'विवासतिः परिचर्यायाम्' (Nir. XI. 23).

77. **Ye amṛtasya sūnavaḥ,** ये मरणरहितस्य प्रजापतेः सूनवः पुत्राः विश्वे देवाः सन्ति, the sons of immortal Lord.

Upa śṛṇvantu, may listen (to our prayers).

Sumṛḍīkāḥ, सुखकराः, source of happiness.

78. **Brahmāṇi,** स्तुतयः हवींषि वा, praises or sacred offerings.

Me matayaḥ iyarti, मम मतीः उद्गमयन्ति, raise up my thoughts.

Sutāsaḥ śuṣma iyarti, pressed out soma-juices raise up my strength.

Prabhṛtaḥ, प्रहृतः, has been carried. Also, has struck against.

Adriḥ, ग्रावा, pressing stone used for crushing Soma plants.

Ā śāsate, इच्छन्ति, they wish.

Śam, एतत् सर्वं मे सुखं इयर्ति ददाति, all these things delight me. **Harī,** two horses; two forces, vital and mental.

79. **Maghavan,** O bounteous (Self).

Anuttamā, अनुत्तं न केनाऽपि नाशितं, unspoiled by anyone.

Vidānaḥ, विद्वान्, learned. Also, bestower of achievements. One who makes things available.

Tvāvān, like you; comparable to you.

Naśate, व्याप्नोति, करोति इत्यर्थः, does; is able to do; surpasses.

Na jato na jāyamānaḥ, neither he who has been born nor he who is yet to be born.

Kariṣyā, करिष्यति, will do. **Yani kṛṇuhi,** यानि त्वं करोषि, (the deeds) which you do.

80. **Tat it āsa,** verily it was.

Ugraḥ, formidable one. **Tveṣanṛmṇaḥ,** rich in brilliance. **Ni riṇāti,** निहन्ति, slays.

Ūmāḥ, रक्षका:, supporters; guards.

Sadyo jajñānaḥ, soon after birth; as soon as he is born. **Anu madanti,** अनुतृप्यन्ति, rejoice following him.

81. **Purūvaso,** हे बहुधन, O Lord of immense riches. **Giraḥ,** words of praise, स्तुतय: ।

Pāvakavarṇāḥ, pure and brilliant like fire; also, containing purifying words. Here is a pun in the word *varṇa,* which has two meanings; colour, and word. The word *pāvaka* also has two meanings : fire and purifying.

Śucayaḥ, unblemished; also, faultless.

Stomaiḥ, with praise-songs.

82. **Āryaḥ,** धर्मगुणस्वभाव:, श्रेष्ठ:, a man of holy thoughts and actions by nature; noble man.

Dāsaḥ, सेवक:, servant. **Śevadhipā,** शेवधि: निधि:, तस्य रक्षक:, one who guards his treasure. Does not pay taxes properly (Dayā.).

Ariḥ, शत्रु:, enemy. **Arya,** master; अर्य: स्वामिवैश्ययो:, *arya* means : master, or Vaiśya.

Tubhya it, for तुभ्यं इत्, for you indeed.

Tiraḥ, अन्तर्धानं गत:, concealed; hidden.

Ruṣame, हिंसके, violent. **Pavīravi,** यो धनादिप्राप्त्यै शस्त्रं प्रयुङ्क्ते, for him who uses weapon for acquiring wealth. **Rayiḥ,** धनं, treasure, wealth.

Ajyate, प्राप्यते, is obtained.

83. **Sahasram,** thousand fold. **Sahaskṛtaḥ,** his might augmented. **Satyaḥ,** true.

Mahimā, might; grandeur; greatness.

Gṛṇe, स्तौमि, स्तूयते, I praise; is praised.

Śavaḥ, बलं, might. **Viprarājye**, मेधाविनां राष्ट्रे, in a kingdom of wise persons.

84. Same as XXXIII. 69.

85. **Vāyo**, O Lord of vitality. O king, mighty as wind (Dayā.). **Ā yāhi**, may you come.

Divispṛśaṁ yajñam, our sacrifice that touches the heaven, i.e. magnificent.

Sumanmabhih, सुमनसैः संकल्पैः, with pious resolves. **Antaḥ pavitre**, in the strainer.

Śukraḥ, Soma juice; elixir of devotion.

Śrīṇānaḥ, निषिच्यमानः, being poured out.

Ayāmi, प्रापयामि, I offer to you.

86. **Susandṛśā**, fair-looking. **Suhavā**, सुहवौ, easy to call.

Indravāyū, Indra and Vāyu; Rain and Wind; king and his subjects (Dayā.).

Anamīvaḥ, व्याधिरहितः, free from diseases.

Saṅgame sumanāḥ, pleasing in meetings; also happy in battle. 'सङ्गम इति संग्रामनाम' (Nigh. II.17).

87. **Mitrāvaruṇau**, Mitra and Varuṇa; प्राणोदानाविव राजप्रजाजनौ, king and his subjects like Prāṇa and Udāna (Dayā.); Light and Bliss.

Śaśame devatātaye, देवकार्याय यज्ञाय शाम्यति निरुपद्रवो भवति, succeeds unhindered in his sacrifice.

Abhiṣṭaye, to attain his desires. **Ṛdhak,** ऋध्नोति समृद्धः भवति, prospers.

88. **Aśvinā,** अश्विनौ, two Aśvins; two healers.

Vṛṣaṇā, full of vigour; virile; showerers of blessing. **Jenyāvasū,** rich in genuine wealth.

Mā no mardhiṣṭam āgatam, may you not harm me, who comes seeking your protection.

89. **Brahmaṇaspatiḥ,** बृहस्पतिः, the Lord Supreme; high preceptor. 'ब्रह्मणः पाता पालयिता वा' (Nir. X. 12).

Sūnṛtā, वाक्, speech divine.

Vīram, विविधं ईरयति शत्रून् यः तम्, scatterer of enemies; a warrior.

Naryam, नरेभ्यो हितं, beneficial for men.

Paṅktirādhasam, leading to respectable prosperity.

90. **Apsu antarā,** in the waters (of the mid-space).

Suparṇah, strong-winged; flying smoothly.

Divi, in the sky. **Rayim,** श्रियं, splendour; richness.

Kanikradat, thundering; roaring.

Puruspṛham, coveted by the multitude.

91. **Abhiṣṭaye,** इष्टफलप्राप्तये, to obtain our heart's desires. **Vājasātaye,** वाजः बलं अन्नं वा, to get vigour or food.

92. **Divi pṛṣṭaḥ,** द्युलोके स्थितः, seated in the sky.

Bṛhan agniḥ vaiśvānaraḥ, the great fire, benefactor of all men.

Kṣmayā vṛdhānaḥ , augmentrd by the earth. **Canohitaḥ,** beneficial for food-grains. **Ojasā,** with heat. **Jyotiṣā bādhate tamaḥ,** with light dispels darkness.

93. **Apāt,** पादरहिता, footless. **Padvatībhyaḥ pūrvāgat,** has arrived before those who have their feet intact.

Hitvī śiraḥ, stretching her head; urging people to rise and get up.

Jihvayā vāvadat, talking with her tongue. **Carat,** moving forward.

Triṁśat padāni akramīt, has moved thirty steps; the thirty divisions of the Indian day and night through which Dawn passes before she reappears. Or, perhaps it refers to the thirty days of a month.

94. **Devāḥ,** universal divine forces; the divinities. **Samanyavaḥ,** सोत्साहाः, with enthusiasm. 'मन्युर्मनतेर्दीप्तिकर्मणः' to blaze or shine (Nir. X.29).

Manave sarātayaḥ, grant gracious gifts to man.

Tuce, to our offsprings. तुगिति अपत्यनाम, *tuk* means off-spring or progeny.

Varivovidaḥ, bestowers of wealth.

95. **Indraḥ,** Lord of resplendence.

Abhiśastiḥ, curses; malevolence.

Aśastihā, dispeller of curses. **Apādhamat**, drives away. **Dyumnī**, यशस्वी, glorious; famous.

Bṛhadbhāno, O radiant with mighty splendour.

Bhānuḥ, दीप्तिः, splendour; lustre.

96. **Marutaḥ**, O Maruts; O soldiers; O cloud-bearing winds; O vital forces.

Brahma, prayer; hymn of prayer.

Vṛtrahā, slayer of Vṛtra (sin; cloud; mountain; nescience).

Śatakratuḥ, performer of a hundred selfless deeds; बहुकर्मा बहुप्रज्ञो वा, very busy, or very wise.

Śataparvaṇā vajreṇa, with his hundred-edged thunderbolt.

97. **Asya it Indraḥ**, Indra verily has (augmented) his (energy).

Vṛṣṇyam, manly strength; virility.

Śavaḥ, बलं, vigour.

Sutasya visṇavi made, in the immense exhilaration of this Soma juice (divine love).

Mahimānam, majesty. **Pūrvathā**, as previously; as ever.

Anuṣṭuvanti, अनु स्तुवन्ति, sing praises.

CHAPTER XXXIV

First six verses of this chapter constitute 'Śiva Saṅkalpa Sūkta'. It is regarded as an Upaniṣad also. This is a prayer by the devotee for keeping his mind always right-intentioned.

1. **Dūram udaiti,** goes far and high above.

Jyotiṣāṁ jyotiḥ, enlightener of all the lights. Light here means perceptions of the sense-organs. All the sensations received by sense-organs are felt through the mind only.

Tan me manaḥ śiva saṅkalpamastu, may that mind of mine be always guided by best intentions; may always be full of benign thoughts.

2. **Apasaḥ,** अपस्विन:, कर्मवन्त:, active persons.

Manīṣiṇaḥ, wise; talented.

Vidatheṣu, in assemblies; in congregations.

Yakṣam, sacrificial spirit. **Apūrvam,** foremost; extra-ordinary.

3. **Prajñānam,** the knowledge supreme.

Cetaḥ, awakening; consciousness. **Dhṛtiḥ,** imperturbability.

Amṛtam antaḥ jyotiḥ, never-dying light embedded within (every creature); immortal inner light.

4. **Parigṛhītam,** is comprehended. **Amṛtena,** with the one that never dies; immortal.

Bhūtaṁ, bhuvanaṁ, bhaviṣyat, past, present and future.

Yajñastāyate, the sacrifice is spread or performed.

Saptahotā, attended by seven priests.

5. **Rathanābhau arāḥ iva,** just as the spokes are fixed in the nave of the wheel of a chariot.

Otam, inwoven; woven like a warf. Also, निक्षिप्तं, placed; fixed.

6. **Suṣārathiḥ aśvān iva,** just a good chariot-driver (drives) his horses.

Nenīyate, leads or guides (them); controls and guides, नयति नियच्छति च।

Abhīṣubhiḥ, with the reins.

Vājinaḥ, वेगवतः, speedy; fast running.

Hṛtpratiṣṭham, placed in the heart. Heart and mind are two different conceptions : Heart is concerned with emotions and mind with reasoning. A good person keeps his mind under the control of heart.

Ajiram, जरारहितं, free from decay; never-old. Sense-organs are subject to decay, but the mind is not so.

Javiṣṭham, speediest of all; nothing exceeds it in speed.

7. **Pitum,** अन्नं, food. **Taviṣīm,** बलं, strength.

Dharmāṇam, धारयितारं, upholder; possessor.

Tritaḥ, त्रिस्थानः इन्द्रः, Indra; the resplendent Lord. Also, creatures living in all the three regions (earth, water and air).

Viparvam, विगतपर्वं, विगतसन्धिबन्धनं, tearing limb from limb.

Ardayat, rent; torn.

8. **Anumate,** O assentive intellect. Also, Divine Favour, shown especially in the acceptance of sacrifice, personified. (See XXIX. 60).

Anu manyāsai, अनुमन्यस्व, assent.

Kratve dakṣāya, to skilful actions. Also, to resolve and action.

No hinu, अस्मान् प्रेरय, urge us; impel us.

Āyūṁṣi pra tāraya, prolong our life-span.

Naḥ, for नः, our; us.

9. **Anumanyatām deveṣu,** may approve (our sacrifice) among the learned ones (gods; god-like people).

Bhavatam, may you two, Anumati and Agni, be (a bliss to the liberal sacrificer).

Mayaḥ, bliss; happiness.

10. **Sinīvālī,** an unmarried girl of marriageable age. In legend, a Lunar goddess, associated with child-birth. A goddess presiding over dark half months, while Kuhū presides over bright half months. (See XI. 55).

Pṛthuṣṭuke, O one with luxurious hair. स्तुकं केशभारः, well-dressed hair; broad-tressed.

Āhutaṁ havyaṁ juṣasva, may you accept and enjoy oblations offered (by us).

Prajāṁ didiḍḍhi naḥ, bless us with progeny.

11. **Sasrotasaḥ,** originating from a common source. Also,

flowing on their way. समानं स्रोतः प्रवाहो यासां, whose course is identical.

Pañcadhā, five fold; in five parts.

Five rivers flow on an identical course; they join Sarasvatī and (losing their identity) become five fold Sarasvatī.

Pañca nadyaḥ, five rivers. Also, five channels of sense-organs.

Sarasvatīm, the river Sarasvatī; also, divine speech. **Sarit,** a channel.

12. **Aṅgirā,** अङ्गिरस्, अङ्गानां रसः, essence of life. यद् वा अङ्गिभ्य आत्मभ्यो सुखं राति यः सः, one who gives happiness to souls.

Ṛṣiḥ, revealer of divine knowledge.

Śivaḥ sakhā, a friend bestowing bliss.

Tava vrate, under your supervision or guidance.

Vidmanāpasaḥ, अपः कर्म, विद्मना विदितानि कर्मांणि यैः ते, who know how to act; activated through wisdom.

Bhrājadṛṣṭayaḥ, भ्राजद् ऋष्टयः, भ्राजन्तः ऋष्टयः खड्गाः येषां ते, those who wield shining swords. Also, virtuous.

Marutaḥ, righteous persons; also, warriors.

13. **Pāyubhiḥ,** रक्षणैः, bounties; succours.

Maghonaḥ, धनानि, riches. Also, धनवतः यजमानान्, wealthy devotees.

Tanaye, in place of तनयस्य, पौत्रस्य, of grandson. Of son and grandon; also of son's son.

Animeṣam, सावधानं, ever-alert; literally, without blinking eye lashes.

14. This and the following verse are recited while producing the sacrificial fire by means of the fire-drill (अरणी), i.e. two wooden sticks, which are rubbed with each other to produce fire.

Uttānāyām, one lying face upwards.

Cikitvān, one who knows the power of *araṇīs.*

Ava bharā, अव भर, place it with the surface downwards. Also, अवाचीनं हर, lay.

Pravītā, कामिता, desired; also, desiring.

Vṛṣaṇam, वर्षितारं, showerer of benefits. Also, virile; vigorous.

Aruṣastūpo, अरुष = red; स्तूप = pillar; one with a red pillar, i.e. the fire with red flame.

Pājaḥ, बलं, strength. **Ruṣat,** दीप्तं, radiant.

Iḍāyāsputraḥ, son of Iḍā, the goddess of wisdom.

Vayune, कर्मणि, in the process of attrition.

15. **Iḍāyāḥ pade,** at the seat of knowledge. Literally, at the foot of wisdom.

Pṛthivyāḥ nābhā, भूमेः नाभौ, on the central point of the earth.

Havyāya voḍhave, for carrying the offerings; for receiving oblations.

16. **Aṅgirasvat,** like our vital elements.

Śavasānāya, to him, who shows his vigour; powerful one.

Śuṣam, बलं, strength.

Nare viśrutāya, famous among men.

Girvaṇaśe, to him who loves good words or song.

Ṛgmiyāya, to him, who deserves to be praised with Ṛk hymns.

17. **Āṅgūṣyaṁ sāma,** a chant fit to be sung (perhaps Rathantara Sāman); a chant full of divine knowledge. (अङ्गूषाणां विज्ञानानां भावस्तम्, Dayā.)।

Pitaraḥ, forefathers; elders.

Yāḥ, deluded intellects.

Padajñāḥ, concious of their high positions.

18. **Somyāsaḥ sakhāyaḥ,** loving friends; also, those who prepare Soma drink.

Somaṁ sunvanti, pour out Soma juice; also, sing devotional songs.

Prayāṁsi, प्रयः इति अन्न नाम, viands; foods.

Abhiśastim, दुर्वचनं, calumny. **Praketaḥ,** knowledge.

19. **Rajāṁsi,** regions (स्थानानि)।

Paramā परमाणि, दूरस्थानि, remote or distant (places).

Harivaḥ, Lord of sun-rays; lord of horses. Also, radiant one.

Haribhayām, with your two horses.

Grāvāṇaḥ, pressing stones. **Vṛṣṇe,** to the showerer of benefits.

Imā savanā kṛtā, इमानि सवनानि कृतानि, those offerings are prepared (for presenting to you).

Samidhāne agnau, in the fire that is being kindled.

20. **Aṣāḍhaṁ yutsu,** irresistible in battles.

Pṛtanāsu paprim, युद्धेषु रक्षकं, saviour in fights.

Vṛjanasya gopām, बलस्य रक्षकं, preserver of strength; guard of the camp.

Soma, O Lord of bliss. Also, O Soma drink.

Sukṣitim, having good footing; or, well-housed.

Suśravasam, of good reputation.

Bhareṣujām, संग्रामेषु जेतारं, winner in wars. **Jayantaṁ tvā anumadema,** may we rejoice in your victory.

21. **Sādanyam,** सदने साधुं, eminent in society; or skilled in home duties.

Vidathyam, विदथेषु यज्ञेषु साधुं, prominent in sacrificial gatherings.

Sabheyam, सभायां साधुं, respected in assemblies.

Pitṛśravaṇam, one who listens to his father's advice and follows his commands.

22. **Oṣadhīḥ,** herbs; plants, that die after their fruit ripen.

Apaḥ, जलानि, रसानि, water; sap; juice.

Gāḥ, cows; faculties of sense-organs.

Vi vavarth, विवृणोषि, expose; dispel.

23. **Abhiyudhya,** अभिगमय:, bestow on us.

Devena manasā, along with godly mind.

Rāyo bhāgam, धनस्य भागं, our share of riches.

Mā ātanat, may not obstruct you.

Gaviṣṭau, in a fight for cattle; in any duel or conflict.

24. **Aṣṭau kakubhaḥ,** eight points of the compass—four cardinal points and four mid-quarters.

Trī dhanva, त्रीणि धन्वानि, त्रयो लोका:, three regions of living beings.

Sapta sindhūn, seven seas. Also, seven galaxies. Also, seven rivers; Sindhu, Vitastā, Asiknī, Paruṣṇī, Vipāśā, Śutudrī and Kubhā.

Hiraṇyākṣaḥ, हिरण्यमिव कान्तियुक्ते अक्षिणी यस्य स:, one whose eyes glitter like gold; golden-eyed.

25. **Vicarṣaniḥ,** विविधं द्रष्टा, all-beholding; keen observer.

Īyate, आगच्छति, moves; comes; travels.

Amīvām apa bādhate, keeps disease away.

Savitā, the morning sun.

Sūryam abhi, towards the mid-day sun.

Kṛṣṇena rajasā, from the dark region.

Dyām ṛṇoti, extends upto the high sky.

26. **Asuraḥ,** असून् प्राणान् ददाति यः सः, one that bestows life. **Sunīthaḥ,** नीथः स्तुतिः, well-praised.

Apa sedhan rakṣasaḥ, driving away worms and germs.

Prati doṣam, towards evening.

Yātudhānān, to them, who cause pain.

27. **Pūrvyāsaḥ,** old; ancient. **Areṇavaḥ,** free from dust.

28. **Pibatam,** may both of you drink (Soma juice); may you enjoy our devotional love, or spirited joy.

Avidriyābhiḥ, अविदीर्णाभिः, अखण्डिताभिः, uninterrupted; irreproachable. **Ūtiḥ,** protection.

29. **Apnasvatīm,** अप्न इति कर्मनाम, made effective with actions.

Kṛtam, कुरुतं, may you make.

Dasrā, दस्रौ, दर्शनीयौ, handsome. Also, from √ दसु उपक्षये, हन्तारौ, subduers of our evil desires.

Vṛṣaṇā, वृषणौ, वर्षितारौ, showerers of bounties. Also, सेचन-समर्थौ, virile; young.

Adyūtye, in this luckless game (of dice), i.e. the life; or an impending battle, where the result is doubtful. Also, द्युतिहीने काले, in the absence of light, i.e. in the last watch of the night. Aśvins are to be worshipped in the morning.

Ni hvaye, आह्वयामि, I invoke you; call you.

30. **Dyubhiḥ aktubhiḥ,** अक्तु रात्रि:, the night. By the day and by the night.

Ariṣṭebhiḥ saubhagebhiḥ, अरिष्टै: अनुपहिंसितै अखण्डितै: धनै:, with undimished wealth or blessings.

Mitra, Varuṇa, Aditiḥ, Sindhuḥ, Pṛthivī, and Dyauḥ, are invoked as deities.

Māmahantām, पूजयन्तां, may honour or support the protection granted by you.

31. Repeated from XXXIII. 43.

32. **Pārthivaṁ rajaḥ,** पृथ्वी लोकं, this region of earth. रज: शब्दो लोक वचन:, rajaḥ means regions; realm.

Pituḥ, that of the father, i.e. अन्तरिक्ष लोकम् ।

Divaḥ sadāṁsi, द्यु लोकस्य स्थानानि, the heaven.

Aprāyi, समन्तात् पूर्यते, has been filled all over.

Tveṣaṁ tamaḥ, terrific darkness.

33. **Citram,** अद्भुतं, extra-ordinary; wonderful.

Vājinīvatī, वाज: धनं, अन्नं वा, enriched with ample wealth or food.

34. Agni, Indra, Mitra, Varuṇa, Aśvins, Bhaga, Puṣan, Brahmaṇaspati (Bṛhaspati), Soma and Rudra are well-known Vedic deities. According to Dayānanda, all of them are different aspects of one and the same deity.

35. **Bhagaḥ aditeḥ putram,** Bhaga, the son of Aditi. In legend, Aditi is said to be the mother of twelve Ādityas, Varuṇa, Mitra, Bhaga, Puṣan, Indra and Viṣṇu being prominent among them.

Ādhraḥ, अतृप्तः, poor man; common man.

Turaścit, आतुरः, a sick or diseased person.

37. **Prapitve,** प्रपतने, अस्तमने समये, at sun-set; in the evening.

39. **Dadhikrāvā,** a famous mythical horse, the type and model of racers (Griffith). धारकः क्रमितोऽश्वः, a speedy horse carrying a rider (Dayā.).

40. **Ucchantu,** from√ उच्छी विवासे, तमः विवासयन्तु, may dispel darkness; may dawn on us.

42. **Pūṣā,** provider of nutritions, पोषकः।

Paripatim, to the guardian of.

Abhyānat, अभिव्याप्नोति, approaches.

Rāsat, ददातु, may grant.

Śurudhaḥ, weapons. **Candrāgrāḥ,** provided with golden arrow-heads.

Prasīṣadhāti, प्रसाधयतु, may make more effective.

43. **Trīṇi padā vicakrame,** strode three steps, described as Agni, Vāyu and Āditya. In legend, Viṣṇu strode three steps and with them measured all the three regions of the universe. Also, created three regions.

44. **Vipanyavaḥ,** मेधाविनः, brilliant; wise.

Viprāsaḥ, seekers of truth.

45. **Ghṛtavatī,** water-yielding. **Ghṛta,** melted butter; also, water.

Abhiśriyau, आश्रयणीयौ, refuge; shelter.

46. **Uparispṛśam,** touching the top; topmost.

Cettāram, ज्ञातारं, discerning.

47. **Tribhiḥ ekādaśaiḥ,** thrice eleven, i.e. thirty three, well-known 33 devas; eight Vasus, elevan Rudras, twelve Ādityas, Indra and Prajāpati.

48. **Marutaḥ,** vital breaths. Also, brave soldiers.

Tanve vayām, for the benefit of bodies.

Vidyām, may we obtain.

Jīradānum, bestowing long life.

Kāruḥ, poet; also, sacrificer.

49. **Sapta daivyā ṛṣayaḥ,** seven divine seers.

Bharadvāja, Kaśyapa, Gautama, Atri, Viśvāmitra, Jamadagni and Vasiṣṭha (Uvaṭa). पञ्च ज्ञानेन्द्रियाणि अन्तःकरणं आत्मा च, five sense-organs, mind (consience), and the self (soul). (Dayā.).

Rathyaḥ raśmīn na, न इव, like a skilled charioteer holding the reins.

50. **Audbhidam,** धनस्य स्वर्गस्य वा द्वारं उद्भेत्तारं, one that opens the gates to riches or to heaven. Also, uprooter of all miseries.

Jaitrāya, जयाय, for victory; to make me victorious.

51. **Ojaḥ,** तेजः, radiance; lustre.

Dākṣāyaṇam, name of an ornament; wears gold as an ornament. Also, earned in a proper way.

52. **Śatānīkāya,** to Śatānīka; name of a king. Or, to the lord of a hundred armies; to one having hundred mouths.

Jaradaṣṭiḥ, one who has reached a ripe old age.

53. **Ahirbudhnyaḥ,** अहिः मेघः बुध्न्यः अन्तरिक्षे भवः, the cloud of the mid-space. Also, name of one of the *rudras*.

Aja ekapāt, literally, one-footed he-goat. Also, रुद्रः प्राणो वा, Rudra or the vital wind. God never-born.

Stutā mantrāḥ, मन्त्रैः स्तुताः, praised with sacred verses.

Kaviśastāḥ, मेधाविभिः पूजिताः, appreciated or respected by wise persons.

54. **Ādityebhyaḥ,** to the sons of Aditi (Infinity).

Mitra, Aryaman, Bhaga, Dhātā, Varuṇa, Dakṣa, Tvaṣṭā and Aṁśa are, in legend, the sons of Aditi. However they denote various stages and aspects of the Sun.

Tuvijātaḥ, धाता, Dhātā, the sustainer; name of a certain *āditya* also; Tvaṣṭā (Mahīdhara).

55. **Sadam,** सदा, always. Also, स्थानं शरीरं वा, the abode or the body.

Āpaḥ, आप्नुवन्ति शरीरं इत्यापः, those who pervade the body; pervading ones; vital airs. Also waters.

Sapta ṛṣayaḥ, five sense organs, touch, sight, hearing, taste and smell, and mind (मन) and intellect (बुद्धि)।

Asvapnajau, न जायते स्वप्नः निद्रा ययोः तौ, never-sleeping.

Svapataḥ lokam īyūḥ, go to the world of sleeping.

Tatra jāgrataḥ, there they keep awake.

Satrasadau, जीवनदातारौ, bestowers of life; protectors of life. **Devau,** दीप्यमानौ प्राणापानौ, blazing vital breaths Prāṇa and Apāna, in-breath and out-breath.

56. **Devayantaḥ,** desirous of worshipping you; devotees.

Brahmaṇaspate, O Lord of knowledge. Or, ब्रह्म धनं तस्य पते पालक, O Lord of riches. Also, high preceptor.

Sudānavaḥ, शोभनदानशीलाः, liberal donors.

Marutaḥ, vital breaths. Also, मनुष्याः, men.

57. **Ukthyam mantram,** sacred prayer. Also, solemn hymn of praise.

Okāṁsi cakrire, have made their home (residence), meaning wherein they reside.

58. **Brahmaṇaspate,** O Lord suprascient.

Bodhi, may you know it, or listen to it; may it be in your knowledge.

Asya yantā, अस्य जगतः नियन्ता, controller of this world.

Tanayaṁ ca jinva, तनयं अपत्यानि, पुत्रपौत्रादीनि, make our posterity prosper.

Bhadram, good; auspicious; blessed.

Vidathe, यज्ञे, in the sacrificial assembly. **Suvīrāḥ,** we having good sons or progeny; we and our family.

CHAPTER XXXV

This chapter is connected with *pitṛ yajña,* the sacrifice to the elders (or the ancestral manes, Yv. II. 29, 34), containing chiefly formulas to be used at funeral ceremonies. See Rv. X. 14; 16; 18; and Muir, Original Sanskṛta Texts, V. pp 291-297. (Griffith). Dayānanda does not agree with this.

1. **Paṇiḥ,** a trader; a bargainer; later, Vaṇik; perhaps Phoenicians.

Asumnāḥ, असुखकरा:, mischievous.

Devapīyavaḥ, jealous of devas (the enlightened ones).

Sutāvataḥ, one who has pressed out Soma; also, one who enjoys devotional bliss.

Yamaḥ, the ordainer Lord; the controller Lord.

Ahobhiḥ aktubhiḥ, by day and by night.

A prayer to get rid of evil spirits or neighbours.

2. **Savitā,** the impeller Lord.

Pṛthivyāṁ lokaṁ icchatu, may grant you a place on earth. **Usriyāḥ,** sense-organs; also, bullocks. **Yujyantām,** be harnessed.

3. Prayer for purification. Vāyu, Savita (the rising sun). Agni, and Sūrya (the mid-day sun) are purifying agents.

4. Same as Yv. XII. 79. There it refers to parasite plants that grow upon other trees.

Aśvattha, the holy fig tree (Pīpala). Ficus Religiosa.

Parṇa, पलाश, forest flame tree. Butea Frondosa.

5. **Mātuḥ upasthe,** in the lap of the mother (Earth). According to the ritualists, the ashes and bones of the dead body are to be buried in the earth.

Śaṁ bhava, be pleasing to him.

6. **Asau,** I, so and so; name of the person reciting this mantra is to be mentioned here.

Apa naḥ śośucad agham, may He burn our sins away from us. This line is taken from Ṛv. I. 97.1-8.

7. **Prajām,** offspring; progeny. Sāyaṇa suggests that it means female offsprings here; daughters and granddaughters.

Vīrān, sons and grandsons.

Mṛtyu, Death, which is different from Yama, the controller of death.

8. **Ghṛṇiḥ,** glare. घृणिरित्यहर्नाम, the day; सूर्यकिरणः, sunrays.

Pārthivāso agnayaḥ, terrestrial fires.

Mā tvā abhi śūśucan, may not scorch you.

10. Griffith suggests an interesting explanation : The original verse of Ṛv X. 53.8 contains words of encouragement to the bearers who with the funeral procession are crossing a stream.

Here the natural stream is represented by a ditch cut for the purpose, filled with water and covered with aquatic plants and kuśā grass, into which stones are cast.

The original verse is better explained in the context of the stream of life, which one has to cross and reach the yonder bank.

Aśmanvatī, (a stream) full of rocks.

Aśivā ye asan, whatever are evil.

Śivan vājān, auspicious treasures.

11. **Apāmārga,** that which wipes away or cleanses the evil. Also, name of a plant, Achyranthes Aspera; a biennial plant, frequently used in medicine, in incantations or counter charms, and in sacrifices.

Kilbiṣam, evil; sin; impurity.

Kṛtyām, evil design; also, अभिचारं, sorcery.

Agham, sin, पापम् । **Rapaḥ,** पापं, guilt.

13. **Anaḍvāham,** an ox; cart-puller. Also, one that pulls the cart of life.

Saurabheyam, full of fragrance. Also, born of a good cow (Surabhi, name of an imaginary cow, daughter of Kāmadhenu, the cow of gods; she yields whatever is wished.)

Vahniḥ, one that carries. Also, fire, that carries our oblations to the bounties of Nature (gods).

14. Same as Yv. XX 21.

15. **Paridhim,** limit; a rampart.

According to the ritualists, the Adhvaryu raises a mound of earth (or a brand or enclosing stick) as a line of demarcation between the dead and the living, limiting, as it were, the jurisdiction of death until the natural time of its approach.

Antarmṛtyuṁ dadhatām parvatena, may that keep death on the other side of the mountain; or keep the mountain between death and us.

Purūcīḥ, बहु, many; long.

16. **Ducchunām,** दुष्टान् शुनः, wicked dogs. Also, misfortunes.

17. **Āyuṣmān,** bestower of long life. Also, चिरंजीवी, one who lives long or destined to live long.

Ghṛtayoniḥ, born of ghee. **Ghṛtapratīkaḥ,** whose mouth is filled with ghee.

Gavyam, गोविकारं, cow's butter.

18. **Gām,** cow. **Ā dadharṣati,** thinks of overwhelming them; can subdue them.

19. **Kravyādam agnim,** the fire that eats corpses; funeral fire.

Ripravāhaḥ, रिप्रं पापं वहति यः सः, one that carries sin.

Itaraḥ jātavedāḥ, the other (friendly) fire.

20. **Vapām,** a leather cask.

Medas, fat; melted butter; tallow.

Āśiṣaḥ, मनोरथाः, desires; wishes.

21. **Anṛkṣarā**, ऋक्षराः कण्टकाः न सन्ति यत्र सा, free from thorns, thornless.

Niveśanī, a place of rest.

22. **Svargāya lokāya**, to the world of light; also, to the world, where there is no sorrow; heaven.

CHAPTER XXXVI

This chapter contains chiefly prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment, which are preliminaries of the Pravargya ceremony, which itself is a preparatory rite for the Soma sacrifice.

1. **Vagojaḥ**, force of speech. **Sahaujaḥ**, power of endurance; power of subduing the enemy.

Mayi prāṇāpānau, may in-breath and out-breath be in me (in perfect order).

2. **Chidram**, fault; defect; gap. **Atitṛṇṇam**, very harmful.

Cakṣuḥ, vision; sight; eye. **Hṛdayam**, heart.

Manaḥ, mind. **Dadhātu**, संदधातु, may fill it up; may remove it.

3. Same as III.35.

4-6. Same as XVII. 39-41.

7. **Kayā**, is interrogative; with what? Also, it may mean : with pleasant. 'कं' = pleasing.

Vṛṣan, O showerer; or being pleased; or desirous.

8. **Indraḥ,** from √ इदि परमैश्वर्ये, the resplendent Lord; God Supreme; or the sun.

Dvipade, for bipeds, i.e. men or birds. **Catuṣpade,** for cattle, cow, horse, sheep, goat etc.

9. According to Dayānanda, Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati and Viṣṇu are the different names of one and the same deity emphasizing its different aspects. But in legend, they are imagined to be different gods. Mitra is worshipped as a deity in Syria. Indra is imagined to be the king of gods and Bṛhaspati the preceptor of gods. Viṣṇu is famous for his three strides, with which be covered all the three worlds.

Still, Mahīdhara explains Mitra, as one who, मेद्यति स्निह्यति भक्तेषु, is affectionate towards devotees; वृणोत्यङ्गीकरोति भक्तं इति वरुण:, one who adopts devotee is Varuṇa; इयर्ति गच्छति भक्तं यः स अर्यमा, one who goes towards devotees, is Aryaman; not much different from Dayānanda.

10. Vātaḥ, Sūryaḥ, Parjanyaḥ are the natural forces. These may be friendly at times, but may be troublesome also; hence the prayer.

11. In this mantra, Indra has been conjoined with Agni, Varuṇa, Puṣan and Soma to give a dual aspect of the Supreme deity.

Śam, रोगाणा शमनाय, for cure of diseases. **Yoḥ,** पृथक्करणाय भयानां, for dispelling fears.

12. **Abhiṣṭaye,** अभिषेकाय, अभीष्टाय वा, for bathing, or for that which we desire; to fulfil our desires. **Śaṁ yoḥ,** भयरोगनाशं कुर्वन्तु, may drive away diseases and fears.

13. Same as XXXV. 21.

14-16. Same as XI. 50-52.

17. A comprehensive prayer for peace and alleviation. A similar verse is found in the Atharva Veda XIX. 9.14, which ends with the addition : 'By these alleviations, these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This hath been calmed, this is now auspicious. Let all be favourable to us.' (Griffith).

18. **Dṛte,** from √ दृ विदारणे, to tear; विदीर्णेऽपि शरीरे जरया, when the body is torn and worn by old age.

Dṛṁha mā, make me firm and steady.

Bhūtāni, all the beings; not only men, but all the creatures also; also inanimate objects and the forces of Nature. That is the idea of the word *'bhūtāni.'*

Please note 'अहं मित्रस्य चक्षुषा समीक्षे' 'वयं मित्रस्य चक्षुषा समीक्षामहे'; I undertake or resolve to look at all the beings with a friendly eye. But in reward, I expect not only myself, but all my fellow creatures also to be seen with a friendly eye.

19. **Jyok te saṁ dṛśi jīvyāsam,** ज्योक् चिरं, long. May I live long seeing you; also, under your graceful observation, or guidance.

20. Same as XII. 11.

21. **Vidyute,** विद्युद् रूपाय, one in the lightning form.

Stanayitnave, स्तनयित्नुर्गर्जितं, thunder; thundering loud.

Svaḥ, light; world of light and bliss; heavan.

22. **Samīhase,** चेष्टसे, you make effort to keep us away from trouble. Or, from whatever quarter you apprehend trouble.

Abhayaṁ kuru, make us free from fear; let there be no cause of fear.

23. Same as VI. 22.

24. **Devahitam,** देवैर्हितं स्थापितं, placed or appointed by gods or God. Also, देवेभ्यो हितं, beneficial for gods, or for the bounties of Nature. Also, देवानां हितं प्रियं, dear to gods.

Purastāt, in front of us. Also, in the east.

Uccarat, rising up. **Paśyema,** may we behold or look at.

Bhūyasca śaradaḥ śatāt, even much more than a hundred autumns.

Śaradaḥ śatam, a hundred autumns, i.e. a hundred years.

CHAPTER XXXVII

According to the ritualists, this and following two chapters contain formulas to be used at the actual performance of the Pravargya ceremony, when the required animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts (Chapter XXXVI) have been recited by the priests.

But Dayānanda is of the view that this chapter describes the duties of men, i.e. what they should do.

1. **Nārirasi,** न+अरिः असि, you are not an enemy. It is different from नार्यसि (V. 22 and XI. 10), meaning, 'you are a woman.'

Devasya tvā savituḥ prasave, at the impulsion of the creator God.

2. Same as V. 14 and XI. 4.

3. **Makhasya śiraḥ,** head of the sacrifice; the greatest sacrifice; most important part of the sacrifice.

Rādhyāsam, साध्येयं, may I be able to perform.

Makhāya tvā makhasya tva śīrṣṇe, I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices.

4. **Vamryaḥ,** उपजिह्विकाः सीमकाः, white ants. (दीमक in Hindi). Also ant-hills; mounds of earth made by white ants.

Prathamajā, earliest born.

5. **Iyatī,** only this much, i.e. very small.

6. **Indrasya ojaḥ stha,** you are the vigour of the resplendent Lord (Indra).

7. **Brahmaṇaspatiḥ,** high preceptor; also, the Lord of divine knowledge.

Devī sūnṛtā, brilliant speech; or, divine virtues.

Devāḥ, bounties of Nature; divinities; godly persons.

Vīram, one who scatters or drives away the adversaries; a hero, a warrior; also, a brave son.

Naryam, beneficial for men.

Paṅktirādhasam, measures leading to prosperity.

8. **Makhasya śiraḥ,** apex of the sacrifice; most important part of the sacrifice.

9. **Aśvasya tvā śaknā dhūpayāmi,** I worship you with the strength of a virile horse. Easily, it may mean : 'I fumigate you with horse's dung.'

Devayajane pṛthivyāḥ, at this sacrificial altar of the enligthened ones on the earth.

10. **Ṛjave,** to you who are upright; for uprightness.

Sādhave, for goodness. **Sukṣityai,** for good shelter.

11. **Yamāya,** to the controller Lord. Also, to the Lord of death.

Tapase, to the brilliance or heat.

Saṁspṛśaḥ, from contamination.

Arciḥ, flame. **Śociḥ,** glow. **Tapaḥ,** heat.

12. **Anādhṛṣṭā,** unconquered; unsubdued.

Ādhipatye, under the overlordship of.

Suṣadā, pleasing to sit upon. **Āśrutiḥ,** good of audition; quick to hear and listen.

Dhātuḥ, of the sustainer Lord (of *dhātṛ*).

Vidhṛtiḥ, विशेषेण धृतिः, great support.

Nāṣṭrābhyaḥ, आर्तिभ्यः, from miseries.

Manoraśvā asi, you are the driving force of men. Also, you are the mind's mare; the mind rides upon you to seek high ambitions.

13. **Marudbhiḥ,** with the sun's rays.

Divaḥ saṁspṛśaḥ, from contamination from the sky.

14. **Saṁ gataḥ,** going along with.

Garbho devānām, embryo of the enlightened ones. Also, germ of gods.

Patiḥ prajānām, protector Lord of all the creatures.

15. **Agniḥ agninā saṁgataḥ,** the adorable Lord in company of fire (i.e. along with).

Arociṣṭa and **arūrucata,** mean shines forth.

16. **Divo dhartā,** upholder of the sky. **Tapojāḥ,** born of austerities; born of heat. Also, born of the sun (Mahīdhara).

Niyaccha, नियच्छतु, may he grant us.

Devāyuvam vācam, the speech that endears us to the enlightened ones.

17. **Gopām,** गां पाति यः तम्, गोप्तारं, protector of the earth; or, protector of sense-organs.

Anipadyamānam, never-falling. अनालम्बने अन्तरिक्षे गच्छन् नासौ पतति, moving in the sky, where there is no support, he does not fall.

Ā ca parā carantam, coming hither and going away.

Sadhrīcīḥ, going in one direction. **Viṣūcīḥ,** radiating in differnt directions. **Ā varīvarti,** पुनः पुनः आवर्तते, goes on rotating or coming and going. Also, returns again and again. **Bhuvaneṣvantaḥ,** placed in the middle of the worlds (planets).

18. **Viśvāsām bhuvām,** of all the worlds.

Gharma, O shining Lord, (Sun). According to the ritualists, the caldron is addressed here; **gharma,** the caldron.

Devaśrut, one who listens to the invocations of the enlightened ones.

Prāvīḥ, may you protect. **Mādhvībhyām,** for lovers of sweetness. **Mādhūcībhyām,** for the seekers of sweetness.

20. This mantra is to be recited by the sacrificer's wife.

Tvaṣṭṛmantaḥ, filled with creative impulse. Also, accompanied by Tvaṣṭṛ.

Tvā sapema, may we approach you; may we win over you.

Ariṣṭā, uninjured; unharmed.

21. **Ketunā,** केतुः प्रज्ञा कर्म वा; good thought or good action.

CHAPTER XXXVIII

1. **Rāsnā,** रशना, girdle. **Aditi,** Eternity; earth.

2. **Iḍā,** divine intellect. **Aditi,** infinity.

Sarasvatī, divine speech.

'इडा हि गौरदितिर्हि गौः सरस्वती हि गौः' (Śatapatha, 14. 2. 1. 17). Iḍā, Aditi and Sarasvatī, all denote a cow, or speech.

Asau ehi, come so and so; name of the cow to be mentioned here.

3. **Uṣṇīṣaḥ,** diadem; turban. **Indrāṇī,** the resplendent deity. Also, इन्द्रपत्नी, consort of Indra.

Gharmāya dīṣva, from √दो दाने; donate for the sacrifice.

4. **Pinvasva,** flow abundantly; overflow.

Indravat, one devoted to Indra, the resplendent Lord.

5. Addressed to Sarasvatī, Vāgdevī.

Stanaḥ, breast; teat. **Śaśyaḥ,** that brings sleep; tranquilizer.

Mayobhūḥ, source of bliss; fount of pleasure.

Ratnadhā, store of jewels. **Sudatraḥ,** a liberal donor.

Vāryāṇi, वरणीयानि, coveted things.

Dhatave akaḥ, पानार्थं कुरु, suckle me (your breast).

Uru, vast.

6. Addressed to Sarasvatī.

Indrāśvinā, इन्द्राश्विनौ, O resplendent Lord and twin divines. **Sāragham,** bees' honey.

Vasavaḥ, young sages, who have practised austerities upto the age of 24 years.

Vṛṣṭivanaye, that which brings rain.

7. **Vātāya,** to the fluid; that which keeps moving; वाति इति वातः। Also, to the wind.

Samudra, ocean; sea. **Sarira,** सलिल, water.

Anādhṛṣya, that cannot be subjugated; unconquerable.

Apratidhṛṣya, irresistible. **Avasyu,** protective.

Aśimida, tranquilizer.

8. **Vasumate,** to him, who has riches.

Rudravate, to him, who has punishing power.

Ādityavate, Lord of the suns.

Vasu, Rudra and Ādityas have other meanings also.

Abhimātighne, to the slayer of rivals.

Ṛbhumate, source of celestial energy. **Vibhumate,** source of terrestrial energy. **Vājavate,** source of marine energy. **Viśvadevyāvate,** to the overlord of all the bounties of Nature; also, to the beloved of all the gods.

9. **Yama,** the controller Lord. Also, the god presiding over death. Also, वायवे to the wind. 'अयं वै यमो योऽयं पवते' (Śatapatha, 14. 2. 2. 11).

Aṅgirasvate, to the radiant. **Pitṛmate,** to the protecting.

10. **Dakṣiṇasad,** in place of दक्षिणसदः, those sitting on the right side.

Āśāḥ, regions; quarters; दिशः, काष्ठाः।

Ayāt, अयाक्षीत्, has offered oblations to.

Gharmasya madhoḥ, of the sweetness of the sacrifice.

Svāhākṛtasya, in which the oblations have been offered.

11. **Divi,** in heaven. **Agnaye,** to the adorable Lord.

Yajñiyāya, pertaining to sacrifice.

Yajurbhyaḥ, to the sacrificial texts (यजूंषि)।

12. **Aśvinā,** अश्विनौ, the divine twins; sun and moon. In legend, two physicians of gods.

Pātam, may you two protect. Also, may you two drink.

Hārdvānam, हृदयस्य प्रियं, pleasing to heart.

Ahar divā, in the forenoons and in the afternoons. (पूर्वाह्ने, सायाह्ने)।

Tantrāyiṇe, तन्त्रे कालचक्रे एति गच्छति यः स तन्त्रायी, तस्मै, one that goes throughout the cycle of time, i.e. the sun.

13. **Apātām,** have protected. Also, have drunk.

Amaṁsātām, have concorded with; agreed with.

14. **Pinvasva,** पुष्टो भव, may flourish.

Dharma, piety incarnate. **Sudharmā,** pious one.

Nṛmṇāni, धनानि, riches. **Ameni,** unblemished with violence. From √ मीङ् हिंसायाम्, to injure.

Brahma, Kṣatraṁ, Viśam, intellectual power, ruling power, wealth-producing power. (ब्राह्मण, क्षत्रिय, वैश्य)।

15. **Śarase,** दध्न उपरि स्नेहः शरः, cream that lies on the surface of curd. अत्र स्नेहमात्रवाची, here it means only affection. स्नेह denotes fatty substance, cream, butter etc. as well as love and affection. Affectionate.

Grāvabhyaḥ, गर्जकेभ्यः मेघेभ्यः, to the thundering clouds. Also, प्राणेभ्यः, to vital breaths.

Pratiravebhyaḥ, प्राणेभ्यः, to the the vital breaths. 'प्राणा वै प्रतिरवा प्राणान् हीदꣳ सर्वं प्रतिरतम्' (Śatapatha, 14. 2. 2. 34), the vital breaths are *pratiravāḥ*. Also, to the echoing clouds.

Ūrdhvabarhibhyaḥ, those who urge the sacrifice upwards; propagators of sacrifice.

16. **Rudra,** the terrible punisher. **Rudrahūti,** one who is invoked by punishers, रुद्रैः आहूयते इति रुद्रहूतिः।

Jyotiṣā jyotiḥ saṁ, संगच्छताम्, may the light mingle with light.

Ketunā, with actions; also, with thoughts.

Indratame agnau, to the most resplendent adorable Lord. Indra = resplendent.

Gharma, sacrifice. Also, the cauldron.

17. **Mahimā,** grandeur. **Vipraḥ,** enlightened; wise.

Saprathāḥ, vast, विस्तार सहितः।

Divam abhibabhūva, has overwhelmed the sky.

Śravasā, यशसा, with your glory. Also, धनेन, with wealth.

Devavītamaḥ, most pleasing to the enlightened ones. देवेभ्यः अतिशयेन प्रीतिकरः, best entertainer of gods.

Aruṣaṁ dhūmaṁ visṛja, let the smoke of evil thoughts be dispersed. Also, remove your unpleasant smoke. Also, ruddy smoke.

Darśatam, दर्शनीयं, worth seeing; beautiful to see.

Praśasta, O good one.

Miyedhya, worthy of sacred food.

'स ऽ सीदस्व . . . दर्शतम्' repeated from XI.37.

18. **Gharma,** O sacrifice. Also, O Mahāvīra (cauldron). Also, O radiant learned person (Dayā.).

Divyā śuk, heavenly light, or heat. **Havirdhāne,** in the sacrificial fire-place; or in the Soma-store.

Agnīdhre, On the sacred altar or in the hearth. **Sadasyā,** सदसि यज्ञगृहे प्रविष्टा, seated in the sacrificial house.

19. **Viśaḥ,** people, subjects. **Anukrāmāma,** अनुगच्छाम, we follow (you).

Navyase suvitāya, to gain new wealth.

Dharmaṇā, in a right way.

Paraspāya, परम पालनाय, to protect best; also, to protect others also.

20. **Catuḥ sraktiḥ,** चतस्रः स्रक्तयः कोणा दिग् रूपा यस्य सः, चतुरस्रः, having four corners. Also, extending in all the four corners, i.e. quarters.

Saprathāḥ, विस्तारशीलः, extending far.

Viśvāyuḥ, सर्वस्य आयुषः दाता, bestower of whole life. Also, the life of all.

Sarvāyuḥ, सर्वं आयुः, complete life. Also, bestower of complete life.

Apa dveṣaḥ, द्वेष अपगच्छतु, malice may go away (from us); वीतरागाः स्याम, may we become detached from passions. Also, may we drive away him, who hates us.

Hvaraḥ, away go the crooked.

Anyavratasya, of him, who is of a different faith.

Apa saścima, may we drive away, दूरीकुर्मः ।

21. **Gharma,** O sacrifice. Also, O enlightened one. Also, O cauldron.

Purīṣam, fuel. Also, store of food.

Āpyāyasva, may you expand. **Vardhasva,** grow; flourish.

22. **Acikradat,** पुनः पुनः शब्दं अकरोत् (करोति), makes noise again and agin; thunders; neighs; makes noise like a neighing horse.

Vṛṣā, one that makes rain; a rainy cloud. Also, powerful, virile. Also, showerer of bounties.

Hariḥ, cloud; also, horse; also, one that takes away the saps (रसानां हर्ता)।

Mitraḥ, सूर्यः, sun. **Na darśataḥ,** is not seen. Also, इव दर्शनीयः, beautiful to see like a friend.

Udadhiḥ, reservoir of waters.

Nidhiḥ, store (of enjoyments); treasure.

23. Same as VI. 22. 24. Same as XX 21.

25. Repeated in part from XX. 23.

26. **Graham,** गृह्यते अस्मिन् पेयं भोजनं वा स ग्रहः, पात्रं, a bowl or cup in which some drink or food is served.

Vitasthire, विशेषेण स्थिताः, extend; are contained.

Your bowl is so large that it can contain the heaven and earth and all the seven seas in it.

Akṣitaṁ gṛhṇāmi, I take in full and undiminished; the whole of it.

Ūrjā, vigour. Also, along with food.

27. **Tyat**, तत्, that.

Indriyam, power of all the sense-organs.

Dakṣam, skill; efficiency. Also, संकल्पसिद्धिः, resolve.

Kratuḥ, कर्म, action; activity.

Triśuk, having three lights. शुक् दीप्तिः, light, radiance.

Virājā jyotiṣā saha, along with the great light.

Brahmaṇā tejasā saha, alongwith the light of the Divine Supreme.

28. **Payasaḥ retaḥ**, essence of milk, i.e. butter or curd.

Doham, drink. **Aśīmahi**, may we enjoy it; may we consume it.

Uttarām uttarāṁ samāṁ, year after year.

Tviṣaḥ saṁvṛk, bestower of radiance; or source of radiance.

Kratve dakṣasya, क्रतोः संकल्पस्य दक्षः सिद्धिदाता, fulfiller of desires.

Suṣumṇasya, of the source of happiness.

Suṣumṇāgnihutaḥ, invoker of the fire of happiness.

Upahūtaḥ, having been invited.

CHAPTER XXXIX

According to Dayānanda this chapter deals with the Antyeṣṭi (last sacrifice, that of burning of the dead body) ceremony. On the other hand, the ritualists claim that it contains expiatory formulas intended to remedy and atone for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk. Oblations of butter, accompanied with formulas are offered to various deities and deified objects. However we are inclined to agree with Dayānanda in this regard. The verses of this chapter appear to be appropriate for the cremation of the dead body. But we are averse to any *viniyoga.*

1. **Prāṇebhyaḥ,** to the vital breaths.

Sādhipatikebhyaḥ, alongwith their overlords, the controlling deities; अधिपतिना हिरण्यगर्भेण सह वर्तमानेभ्यः, Hiraṇyagarbha is considered to be the controlling deity of the vital breaths.

Svāhā, सुहुतमस्तु, let it be dedicated to.

Prāṇa, Pṛthivī, Agni, Antarikṣa, Vāyu, Div (sky), and Sūrya are closely concerned with the disintegration of the dead body which is being disposed of at the Antyeṣṭi ceremony.

2. **Dik,** the quarters, East, West, North and South.

Adbhyaḥ, to the waters of the rivers and of clouds and the snows.

Varuṇa, Ocean. In legend, Varuṇa is the presiding deity of oceans.

Nābhyai, to the navel; the central point.

Pūtāya, शोधनाय, शोधकाय वा, for purification; or to the purifier.

3. **Vāce,** to the tongue or speech. It is used ones, because the tongue is one.

Prāṇa, Cakṣu and Śrotra are repeated twice as the nostrils, eyes and ears are two in number.

Prāṇa is breath inhaled and exhaled through two nostrils.

4. **Manasaḥ kāmam,** desire of my heart.

Vācaḥ satyam, truthfulness of speech.

Rūpam, beauty; form. **Annasya rasaḥ,** taste or deliciousness of food. **Śrīḥ,** splendour.

5. It is a tough job to explain this passage here. According to the ritualists, this passage enumerates various stages of Mahāvīra, the cauldron through out the ceremony. At each stage the cauldron belongs to a different deity, Prajāpati etc. and the expiatory oblations should be offered to the deity, which presides at that stage, when the defect in the cauldron is noticed. To us, this does not sound convincing. Nor the interpretation offered by Dayānanda in the context of Antyeṣṭi appeals much to us. We are not in a position to offer any better interpretation. We have translated it literally as best as we could. There is no verb in this and in the next four formulas.

Gharmaḥ, the sacrifice. **Prvṛktaḥ,** separated from the body. **Udyataḥ,** rising up. **Āśvina,** full of strength; also belonging to Aśvins.

Viśyandamāne, when the water starts trickling. **Pauṣṇḥ,** nourishing; also, belonging to Pūṣan.

Klathan, starting movements.

Śarasi, सरसि, in the water reservoir. According to Mahīdhara, when milk is boiled, a creamy layer covers the surface; that is called शरस् ।

Santāyyamāne, मथ्यमाने, when it is being churned.

Hūyamānaḥ, being invoked; also, when being offered as an oblation.

Hutaḥ, having been invoked or offered as an oblation.

6. Dayānanda interprets this passage in the context of Antyeṣṭi and suggests that after quitting the dead body the soul *(jīva)* goes to Savitā on the first day, and so on for twelve days to different bounties of Nature, and after that, is born again.

Ahan, अहनि, on the day. **Mitraḥ**, evening sun.

Savitā, rising sun. **Ādityaḥ**, mid-day sun.

Varuṇaḥ, ocean. **Indra**, lightning. **Viśvedevāḥ**, all the bounties of Nature.

7. This formula (passage; as this is not a verse) is called अरण्येऽनूच्यं *(araṇye' nūcyam)*, something to be recited in the forest.

This formula contains seven adjectives, which in legend are the names of seven of the fiercest Maruts. This formula is a part of the verse Yv. XVII. 85.86.

8. As this and the next formula contains no verb, it is very difficult to suggest a definite meaning. Every commentator will add a verb to make the meaning clear. We have taken 'I worship' or 'I propitiate' as understood.

One interesting thing to note is that this formula contains Paśupati, Bhava, Śarva, Īśāna and Mahādeva, all names of Rudra, and of Śiva in the later period. He is propitiated with various parts of the body, but these parts are mostly pertaining to heart, which can easily be associated with devotion.

Yaknā, with liver. **Matasnābhyām**, with two ribs. **Antaḥparśavyena**, with inner side-bone.

Vaniṣṭhunā, with large intestine.

Vasiṣṭhahanuḥ and **śingīni**, nothing can be made out of the text, which apears to be corrupt (Griffith). Mahīdhara has made a brave effort to make out some meaning by suggesting that *śingīs* are some sort of deities. But the tradition does not support this contention. No such deities are popularly known.

Kośyābhyām, with the two heart-muscles.

9. **Ugram**, Rudra, in his terrible manifestation.

The verb 'I worship' is understood.

Mitram, the friendly Lord.

Daurvratyena, with arrogance; with disobedience.

Marutaḥ, brave soldiers. **Sādhyān**, seekers of perfection.

Pramudā, with pleasantries.

The construction of sentences here is quite confusing. There is no verb, and in the later half of the formula, the syntex changes, and the understood verb 'I worship' will not help.

Bhavasya kaṇṭhyam, throat portion to Bhava, the Supreme Being.

Purītat, pericardium.

10. In this and the following three formulas forty-two oblations are to be offered. According to Dayānanda, these oblations are to be offered at the funeral pyre. Mahīdhara suggests that these oblations are meant for expiation (प्रायश्चित्ताहुति)। Wording of these mantras makes them more suitable for Antyeṣṭi.

11. According to Mahīdhara, Āyāsa etc. are certain deities (देवविशेषाः); to us these appear to be qualities and circumstances, with which a man lives.

12. **Niṣkṛtyai,** for atonement.

Prāyaścittyai, to expiation. **Bheṣajāya,** to remedy.

13. **Yama, Antaka** and **Mṛtyu,** all three denote death.

Brahmaṇe, to sacred knowledge.

Brahmahatyāyai, to the killing of sacred knowledge.

CHAPTER XL

With the thirty-ninth chapter *karmakāṇḍa,* sacrificial formulas come to an end. This last chapter deals with *jñana kāṇḍa,* i.e. the knowledge of the ultimate reality. It is also called the Īśopaniṣad, a religious and philosophical treatise. It belongs to a very advanced stage of speculation as it assumes a Lord (Īśa) of the universe. The verses of this chapter are not used for any sacrificial purpose, because these propound a God Supreme, that is pure, one, untouched with sin, without any body (physical form), pervading each and everything, and the spirit that is one with all and all are with Him. Such a spirit does not require any sacrificial proceedings for His purification, because He is neither an agent nor one to be rewarded for His actions. These mantras deal with the knowledge of the Self, the Supreme Spirit.

1. **Īśa,** is derived from √ ईश ऐश्वर्ये, ईशिता, परमेश्वरः, God Supreme; सर्वजन्तूनां आत्मा; He is the soul of all the creatures; the inmost self; the only Absolute Reality.

Īśā vāsyam, pervaded by Īśa, the God Supreme. He is residing in it.

Jagat, everything that moves, including every living thing and the stars and the planets also.

Idaṁ sarvam, all this, the phenominal universe.

Jagatyām, in this universe; in the three worlds : earth, mid-space and heaven; in the whole imaginary cosmos.

Tena tyaktena, knowing full well that it will have to be renounced; Or, after absolute renunciation of the world and all the vain desires connected with it.

Bhuñjīthāḥ, enjoy it; enjoy yourself; delight in the bliss of the Beatific Vision.

Mā gṛdhaḥ, be not greedy; do not get attached too much to the possessions in this world. What you think is yours, is not so at all. The seeming existence of the world is to be covered by the all-embracing, all-absorbing and all-satisfying thought of the Supreme Deity. (Griffith).

Kasya svit dhanam, to whom do the riches belong? To no one. Everyone has had to lose them, to quit them, and so you will have to. Do not be much engrossed with it.

2. When every possession of this world is worthless, as it has to be taken away from us, then why should one make any effort at all? Why should one engage himself in any action whatsoever? One must renounce each and everything and sit idle, doing nothing, but thinking of the God Supreme only. That will be a calamity. So a middle path is suggested.

Kurvan eva ih karmāṇi, only engaged in one's work in this world. As long as a person is in this world, he or she should remain engaged in work.

Śataṁ samāḥ jijīviṣet, one should desire to live for a hundred years (only engaged in one's normal work).

This is a stark reality that one must die. If death is certain and inevitable, then all our activity, all our enthusiasm for acquiring wealth, and accomplish great things is a farce. In fact it is, but this depressing thought should not overwhelm us. If we desire to

live for a hundred years, it should be only on the condition that we are fit to work and willing to work. No doubt this world is a drama, a farce, but as long as you are here, play your part in it or get out. If you renounce work, renounce life also. Life without work will be an unbearable burden.

Evaṁ tvyi na anyathā itaḥ asti, there is no other option for you than this.

Karma nare na lipyate, the deeds do not cling to man. It is only attachment and selfishness that clings to man, not the act itself.

3. **Asuryā,** belonging to Asuras; demoniac. Also, असूर्या, where there no sun shines; with no light at all.

Andhena tamasā āvṛtāḥ, covered with blinding darkness; most fearful.

Ātmahanaḥ, who kill their self; who act against their conscience. Also, who kill the self; ignore the self for the sake of worldly desires.

Pretya api, even after death; also, after departing from this world.

4. Contradictory statements are only to give an idea of the extra-ordinary nature of the Supreme Deity.

Anejat, absolutely motionless.

Manaso javīyaḥ, mind is considered to be the speediest thing, but God Supreme is speedier than mind.

Arśat, when it sped (before them).

Devāḥ, in legend Agni, Vāyu, Sūrya, Indra etc. are gods; most of them are speedy. Also, sense-organs, which are unable to comprehend the God Supreme.

Tiṣṭhat, standing still.

Tasmin apo matariśvā dadhāti, even the wind concedes His supremacy. (An arbitrary translation of 'apo dadhāti'; Hindi idiom, आगे पानी भरना)।

5. Again the contradictions to emphasize His unique nature. To the ignorant He seems moving; wise one knows that He is unmoving; etc.

6. **Na vi cikitsati,** has no doubts; is not confused.

In Kāṇva Saṁhitā, the reading is 'na vi jugupsate', which will mean, 'does not shrink away from them' as an alien and inferior to his own self.

7. **Vijānataḥ,** to him who has realized the truth about the world and the Self.

Sarvāṇi bhūtāni atmā eva abhūt, all the beings have become the Self itself. If there is only one universal Self inwoven in all the beings, there can be no jealousy, no grief, no undue attachment. No infatuation in gain and no sorrow in loss.

8. **Sa paryagāt,** he comprehends; attains.

The idea of Supreme God has been developed clearly and unmistakably in this mantra, and perhaps it has been borrowed from here by other thinkers (prophets) of the world.

Śukram, शुद्धं, bright. **Akāyam,** bodiless.

Avraṇam, uninjured; uninjurable.

Asnāviram, स्नायुरहितं, sinewless. **Apāpaviddham,** sinless; whom sin does not touch.

Kaviḥ, क्रान्तदर्शी, one who can see past, present and future at a time.

Manīṣī, मेधावी, wise. **Svayambhūḥ,** self-existent. **Paribhūḥ,** पराभवति अन्यान्, one who subdues all. Also, ज्ञानबलात् सर्वरूपः, existing in all the forms.

9. **Asaṁbhūtim,** destructive impulse.

Saṁbhūtim, creative impulse.

10. **Saṁbhavāt,** सम्भूतेः, from creative activity. **Asaṁbhavāt,** असम्भूतेः, from destructive activity.

Dhīrāṇām, विदुषां (वचः), saying of the sages (learned persons).

11. **Saṁbhūtiṁ ca vināśaṁ ca,** *saṁbhūti* is an antonym of *vināśa;* creation and destruction.

12. **Avidyā,** worldly knowledge; learning of arts and sciences. Knowledge of worldly things and affairs.

Vidyā, spiritual knowledge. Knowledge of the Self, Brahma etc. non-worldly things.

13. **Vāyuranilam,** वायुः, vital breaths; अनिलं, elemental air.

A better reading will be वायुरनलं, the wind and the fire. It appears to be a writing mistake.

15. **Idam amṛtam,** this (the soul) is immortal.

Śarīram bhasmāntam, the body is reduced to ashes in the end.

Krato smara, कर्तः स्मर, O man, who has acted throughout his life, think or remember. Also, O sacrificer.

Klibe, कल्प्यते भोगाय इति क्लृप् लोकः, the world full of enjoyments.

Kṛtaṁ, whatever good or bad you have done; your virtues and vices.

16. Same as V. 36 and VII. 43.

17. **Satyasya**, of the ultimate reality; the truth.

Hiraṇmayena pātreṇa, with a golden cover or lid.

Om, प्रणवः, a name of the God Supreme.

Khaṁ आकाशस्वरूपं, in the form of sky; Abstract.

Brahma, the God Supreme; Absolute Principle.

यजुर्वेदमन्त्राणां ऋषिसूची

अध्याय—१

मन्त्र—१-३१ परमेष्ठी प्रजापतिः।

अध्याय—२

मन्त्र— १-१६ परमेष्ठी प्रजापतिः; १७ देवलः; १८-२० परमेष्ठी प्रजापतिः; २१-३४ वामदेवः।

अध्याय—३

मन्त्र—१ आङ्गिरसः; २ सुश्रुतः; ३ भरद्वाजः; ४, ५ प्रजापतिः; ६-८ सार्पराज्ञी कद्रूः; ९, १० प्रजापतिः; ११ गोतमः; १२ विरूपः; १३ भरद्वाजः; १४ देववातभरतौ; १५ वामदेवः; १६-१९ अवत्सारः; २०, २१ याज्ञवल्क्यः; २२-२४ वैश्वामित्रो मधुछन्दाः; २५, २६ सुबन्धुः; २७ श्रुतबन्धुः; २८ विप्रबन्धुः; २९ मेधातिथिः; ३० सत्यधृतिर्वारुणिः; ३४ मधुच्छन्दाः; ३५ विश्वामित्रः; ३६, ३७ वामदेवः; ३८-४१ आसुरिः; ४२ शंयुः; ४३ शंयुर्बार्हस्पत्यः; ४४; ४५ प्रजापतिः; ४६, ४७ अगस्त्यः; ४८-५० और्णवाभः; ५१, ५२ गोतमः; ५३-५९ बन्धुः; ६०, ६१ वसिष्ठः; ६२, ६३ नारायणः।

अध्याय—४

मन्त्र—१-७ प्रजापतिः; ८ आत्रेयः; ९-१५ आङ्गिरसः; १६-३६ वत्सः; ३७ गोतमः।

अध्याय—५

मन्त्र— १-१४ गोतमः; १५ मेधातिथिः; १६, १७ वसिष्ठः; १८-२९ औतथ्यो दीर्घतमाः; ३०-३५ मधुच्छन्दाः; ३६-४३ अगस्त्यः।

अध्याय—६

मन्त्र—१ अगस्त्यः; २ शाकल्यः; ३ दीर्घतमाः; ४, ५ मेधातिथिः; ६ दीर्घतमाः; ७ मेधातिथिः; ८, ९ दीर्घतमाः; १०-१६ मेधातिथिः; १७-२३ दीर्घतमाः; २४-२८ मेधातिथिः; २९-३५ मधुच्छन्दाः; ३६ प्रजापतिः; ३७ गोतमः।

अध्याय—७

मन्त्र—१-६ गोतमः; ७ वसिष्ठः; ८ मधुच्छन्दाः; ९ गृत्समदः; १० त्रसदस्युः; ११ मेधातिथिः; १२-२३ वत्सारः; २४, २५ भरद्वाजः; २६-३० देवश्रवाः; ३१ विश्वामित्रः; ३२ त्रिशोकः; ३३ मधुच्छन्दाः; ३४ गृत्समदः; ३५-३८ विश्वामित्रः; ३९ भरद्वाजः; ४० वत्सः; ४१ प्रस्कण्वः; ४२ कुत्सः; ४३-४८ आङ्गिरसः।

अध्याय—८

मन्त्र—१-३ आङ्गिरसः; ४, ५ कुत्सः; ६-१४ भरद्वाजः; १५-२२ अत्रिः; २३ अत्रिः, शुनः शेपः; २४-३० अत्रिः; ३१ गोतमः; ३२ मेधातिथिः; ३३ गोतमः; ३४ मधुच्छन्दाः; ३५ गोतमः; ३६, ३७ विवस्वान्; ३८, ३९ वैखानसः; ४०-४१ प्रस्कण्वः; ४२-४३ कुसुरुविन्दुः; ४४-४७ शासः; ४८-५३ देवाः; ५४-६२ वसिष्ठः; ६३ कश्यपः।

अध्याय—९

मन्त्र—१ इन्द्राबृहस्पती; २-१३ बृहस्पतिः; १४-१५ दधिक्रावा; १६ वसिष्ठः; १७ नाभानेदिष्ठः; १८-२५ वसिष्ठः; २६-३४ तापसः; ३५-३६ वरुणः; ३७-४० देववातः।

अध्याय—१०

मन्त्र—१-१७ वरुणः; १८-२३ देववातः; २४-२६ वामदेवः; २७-३४ शुनः शेपः।

अध्याय—११

मन्त्र—१-११ प्रजापतिः; १२ नाभानेदिष्ठः; १३ कुश्रिः; १४-१६ शुनः-शेपः; १७ पुरोधाः; १८-२२ मयोभूः; २३, २४ गृत्समदः; २५ सोमकः; २६ पायुः; २७-३१ गृत्समदः; ३२-३४ भरद्वाजः; ३५ देवश्रवो देववातः; ३६ गृत्समदः; ३७ प्रस्कण्वः; ३८-४० सिन्धुद्वीपः; ४१ विश्वमनाः; ४२ कण्वः; ४३-४४ त्रितः; ४५ चित्रः; ४६-४८ त्रितः; ४९ उत्कीलः; ५०-६१ सिन्धुद्वीपः ६२-६६ विश्वामित्रः; ६७-६९ आत्रेयः; ७० सोमाहुतिः; ७१ विरूपः; ७२ आरुणिः; ७३-७४ जमदग्निः; ७५-८३ नाभानेदिष्ठः।

अध्याय—१२

मन्त्र—१ वत्सप्रीः; २ कुत्सः; ३-५ श्यावाश्वः; ६-१० वत्सप्रीः; ११

ध्रुवः; १२ शुनःशेपः; १३-१७ त्रितः; १८-२९ वत्सप्रीः; ३० विरूपाक्षः; ३१, ३२ तापसः; ३४, ३५ वसिष्ठः; ३६-३९ विरूपः; ४०, ४१ वत्सप्रीः; ४२ दीर्घतमाः; ४३-४६ सोमाहुतिः; ४७-५४ विश्वामित्रः; ५५ प्रियमेधाः; ५६ सुतजेतृ मधुछन्दाः; ५७-६५ मधुच्छन्दाः; ६६-६८ विश्वावसुः; ६९-७४ कुमारहारितः; ७५-९० भिषक्; ९१-१०१ वरुणः; १०२-१०५ हिरण्यगर्भः; १०६-१११ पावकाग्निः; ११२-११४ गोतमः; ११५ वत्सारः; ११६ विरूपः; ११७ प्रजापतिः।

अध्याय—१३

मन्त्र—१-३ वत्सारः; ४-८ हिरण्यगर्भः; ९-१४ वामदेवः; १५-१९ त्रिशिराः; २०, २१ अग्निः; २२-२५ इन्द्राग्नी; २६ सविता; २७-३५ गोतमः; ३६ भरद्वाजः; ३७-५१ विरूपः; ५२-५८ उशनाः।

अध्याय—१४

मन्त्र— १-६ उशनाः; ७-९ विश्वामित्रः; ८-१० विश्वदेवः; ११ विश्वामित्रः; १२ विश्वकर्मा; १३ विश्वदेवः; १४ विश्वामित्रः; १५ विश्वदेवः; १६, १७ विश्वामित्रः; १८-३१ विश्वदेवः।

अध्याय—१५

मन्त्र—१-२० परमेष्ठी प्रजापतिः; २१ विरूपः; २२, २३ परमेष्ठी प्रजापतिः; २४ बुधगविष्ठिरौ; २५-२९ परमेष्ठी प्रजापतिः; ३० संवननः; ३१ प्रस्कण्वः; ३२ वसिष्ठः; ३३, ३४ परमेष्ठी प्रजापतिः; ३५ गोतमः; ३६, ३७ परमेष्ठी प्रजापतिः; ३८ सौभरिः; ३९-५९ परमेष्ठी प्रजापतिः; ६० प्रियमेधाः; ६१ मधुच्छन्दाः; ६२-६४ वसिष्ठः; ६५ मधुच्छन्दाः।

अध्याय—१६

मन्त्र— १-४ परमेष्ठी प्रजापतिः; ५ वृहस्पतिः; ६-१४ परमेष्ठी प्रजापतिः; १५-३३ कुत्सः; ३४ परमेष्ठी प्रजापतिः; ३५-३९ कुत्सः; ४०-६६ परमेष्ठी प्रजापतिः।

अध्याय—१७

मन्त्र—१-७ मेधातिथिः; ८ वसुयुः; ९ मेधातिथिः; १० भरद्वाजः; ११-१५ लोपामुद्रा; १६ भरद्वाजः; १७-३२ भुवनपुत्रो विश्वकर्मा; ३३-५८ अप्रतिरथः; ५९ विश्वावसुः; ६० अप्रतिरथः; ६१ मधुच्छन्दाः सुतजेता; ६२-६९ विधृतिः;

७०-७३ कुत्सः; ७४ कण्वः; ७५ गृत्समदः; ७६ वसिष्ठः; ७७ परमेष्ठी प्रजापतिः; ७८-८७ सप्त ऋषयः; ८८ गृत्समदः; ८९-९९ वामदेवः।

अध्याय—१८

मन्त्र—१-४४ देवाः; ४५-५३ शुनः शेपः; ५४-५७ गालवः; ५८-६० विश्वकर्मा; ६१ गालवः; ६२ देवश्रवदेववातौ; ६३ विश्वामित्रः; ६४, ६५ विश्वकर्मा; ६६, ६७ देवश्रवदेववातौ; ६८ इन्द्रः; ६९ इन्द्रविश्वामित्रौ; ७० शासः; ७१ जयः; ७२ विश्वामित्रः; ७३ कुत्सः; ७४ भरद्वाजः; ७५, ७६ उत्कीलः; ७७ उशनाः।

अध्याय—१९

मन्त्र— १ प्रजापतिः; २, ३ भरद्वाजः; ४-९ आभूतिः; १०-३५ हैमवर्चिः; ३६, ३७ प्रजापतिः; ३८-४८ वैखानसः; ४९-९५ शङ्खः।

अध्याय—२०

मन्त्र— १, २ प्रजापतिः; ३ अश्विनौ; ४-२० प्रजापतिः; २१ प्रस्कण्वः; २२, २३ प्रजापतिः; २४-२६ आश्वतराश्विः; २७, २८ प्रजापतिः; २९ विश्वामित्रः; ३० नृमेधपुरुपमेधौ; ३१ प्रजापतिः; ३२ कौण्डिन्य; ३३ काक्षीवत्सुकीर्तिः; ३४, ३५ अश्विनौ; ३६-४६ आङ्गिरसः; ४७-४९ वामदेवः; ५०-५२ गर्गः; ५३ विश्वामित्रः; ५४ वसिष्ठः; ५५-८० विदर्भिः; ८१-८३ गृत्समदः; ८४-९० मधुच्छन्दाः।

अध्याय—२१

मन्त्र—१, २ शुनः शेपः; ३-५ वामदेवः; ६ गयस्फानः; ७ गयप्लातः; ८ विश्वामित्रः; ९ वसिष्ठः; १०, ११ आत्रेयः; १२-२६ स्वस्त्यात्रेयः; २७ आत्रेयः; २८-६१ स्वस्त्यात्रेयः।

अध्याय—२२

मन्त्र— १ प्रजापतिः; २ यज्ञपुरुषः; ३-८ प्रजापतिः; ९ विश्वामित्रः; १० मेधातिथिः; ११-१४ प्रजापतिः; १५ सुतम्भरः; १६ प्रजापतिः; १७ विश्वरूपः; १८ अरुणत्रसदस्यू; १९, २० प्रजापतिः; २१ स्वस्त्यात्रेयः; २२-३४ प्रजापतिः।

अध्याय—२३

मन्त्र—१-४ प्रजापतिः; ५ मधुच्छन्दाः; ६-३१ प्रजापतिः; ३२ दधिक्रावा;

३३-६५ प्रजापतिः।

अध्याय—२४

मन्त्र—१—४० प्रजापतिः।

ब्राह्मणरूपोऽयमध्यायः न मन्त्ररूपः; अत एवं यजुः सर्वानुक्रमेऽप्यर्षिदेवत-छन्दांसि नोक्तानि।

अध्याय—२५

मन्त्र—१—१६ प्रजापतिः; १७-२२ गोतमः; २३ प्रजापतिः; २४-२६ गोतमः; २७ प्रजापतिः; २८-४८ गोतमः।

अध्याय—२६

मन्त्र— १ याज्ञवक्ल्यः; २ लौगाक्षिः; ३ गृत्समदः; ४, ५ रम्याक्षिः; ६ प्रादुराक्षिः; ७-९ कुत्सः; १० वसिष्ठः; ११, १२ नोधा गोतमः; १३, १४ भरद्वाजः; १५ वत्सः; १६-१८ मह्मीयवः; १९ मुद्गलः; २०-२३ मेधातिथिः; २४ गृत्समदः; २५, २६ मधुच्छन्दाः।

अध्याय—२७

मन्त्र— १—७ अग्निः; ८, ९ प्रजापतिः; १०—२० अग्निः; २१, २२ प्रजापतिः; २३, २४ वसिष्ठः; २५, २६ हिरण्यगर्भः; २७, २८ वसिष्ठः; २९ गृत्समदः; ३० पुरुमीढः; ३१ अजमीढः; ३२, ३३ गृत्समदः; ३४ आङ्गिरसः; ३५ वसिष्ठः; ३६-३८ शंयुर्बार्हस्पत्यः; ३९-४१ वामदेवः; ४३ शंयुः; ४३ भार्गवः; ४४, ४५ शंयुः।

अध्याय—२८

मन्त्र—१—६ बृहदुक्थो वामदेव्यः; ७ गोतमः; ८ बृहदुक्थो वामदेव्यः; ९-११ प्रजापतिः; १२—२३ अश्विनौ; २४—४६ सरस्वती।

अध्याय—२९

मन्त्र—१—११ बृहदुक्थो वामदेव्यः; १२—२४ भार्गवो जमदग्निः; २५—३६ जमदग्निः; ३७ मधुच्छन्दाः; ३८—६० भरद्वाजः।

अध्याय—३०

मन्त्र—१-३ नारायणः; ४ मेधातिथिः; ५—२२ नारायणः।

अध्याय—३१

मन्त्र—१—१६ नारायणः; १७—२२ उत्तरनारायणः।

अध्याय—३२

मन्त्र—१—१२ स्वयंभु ब्रह्म; १३-१५ मेधाकामः; १६ श्रीकामः।

अध्याय—३३

मन्त्र—१ वत्सप्रीः; २ विश्वरूपः; ३ गोतमः; ४ विश्वरूपः; ५, ६ कुत्सः; ७, ८ विश्वामित्रः; ९ भरद्वाजः; १० मेधातिथिः; ११ पराशरः; १२ विश्ववारा; १३ भरद्वाजः; १४ वसिष्ठः; १५ प्रस्कण्वः; १६ गोतमः; १७ लुशो नाधाकः; १८ वसिष्ठः; १९ पुरुमीढाजमीढौ; २० वसिष्ठः; २१ सुनीतिः; २२ विश्वामित्रः; २३ सुचीकः; २४ त्रिशोकः; २५ मधुच्छन्दाः; २६ विश्वामित्रः; २७ अगस्त्यः; २८ गौरिवीतिः; २९ कुत्सः; ३० विभ्राट्; ३१-३३ प्रस्कण्वः; ३४ अगस्त्यः; ३५ श्रुतकक्षसुकक्षौ; ३६ प्रस्कण्वः; ३७, ३८ कुत्सः; ३९, ४० जमदग्निः; ४१ नृमेधः; ४२ कुत्सः; ४३ हिरण्यस्तूपः; ४४ वसिष्ठः; ४५, ४६ मेधातिथिः; ४७ काण्वः कुसीदी; ४८ प्रतिक्षत्रः; ४९ वत्सारः; ५० प्रगाथः; ५१ कूर्मः; ५२ लुशः; ५३ सुहोत्रः; ५४ वामदेवः; ५५ ऋजिश्वा; ५६-५८ मधुच्छन्दाः; ५९ कुशिकः; ६० विश्वामित्रः; ६१ भरद्वाजः; ६२ देवलः; ६३ विश्वामित्रः; ६४ गौरिवीतिः; ६५ वामदेवः; ६६, ६७ नृमेधः; ६८ कुत्सः; ६९ भरद्वाजः; ७०, ७१ वसिष्ठः; ७२, ७३ दक्षः; ७४ प्रजापतिः; ७५ विश्वामित्रः; ७६ वसिष्ठ; ७७ सुहोत्रः; ७८, ७९ अगस्त्यः; ८० बृहद्दिवः; ८१-८३ मेधातिथिः; ८४ भरद्वाजः; ८५ जमदग्निः; ८६ तापसः; ८७ जमदग्निः; ८८ वसिष्ठः; ८९ कण्वः; ९० त्रितः; ९१ मनुः; ९२ मेधः; ९३ सुहोत्रः; ९४ मनुः; ९५, ९६ नृमेधः; ९७ मेधातिथिः।

अध्याय—३४

मन्त्र— १-६ शिवसङ्कल्पः; ७-९ अगस्त्यः; १०, ११ गृत्समदः; १२, १३ हिरण्यस्तूप आङ्गिरसः; १४, १५ देवश्रवदेववातौ भारतौ; १६, १७ नोधाः; १८, १९ देवश्रवदेववातौ भारतौ; २०-२३ गोतमः; २४-२७ हिरण्यस्तूप आङ्गिरसः; २८ प्रस्कण्वः; २९, ३० कुत्सः; ३१ हिरण्यस्तूपः; ३२ कुत्सः; ३३ गोतमः; ३४-४० वसिष्ठः; ४१ सुहोत्रः; ४२ ऋजिश्वा; ४३, ४४ मेधातिथिः; ४५ भरद्वाजः; ४६ विहव्यः; ४७ हिरण्यस्तूपः; ४८ अगस्त्यः; ४९ प्राजापत्यो यज्ञः; ५०-५२ दक्षः; ५३ ऋजिश्वा; ५४ कूर्मः गार्त्समदः; ५५-५७ कण्वः; ५८ गृत्समदः।

अध्याय—३५

मन्त्र—१-६ आदित्यो देवा वा; ७ सङ्कसुकः; ८, ९ आदित्यो देवा वा; १० सुचीकः; ११ शुनः शेपः; १२-१४ आदित्यो देवा वा; १५ सङ्कसुकः; १६ आदित्यो देवा वा; १७ वैखानसः; १८ भरद्वाजः शिरिम्बिठः; १९ दमनः; २१ मेधातिथिः; २२ आदित्यो देवा वा।

अध्याय—३६

मन्त्र— १; २ दध्यङ् आथर्वणः; ३ विश्वामित्रः; ४-६ वामदेवः; ७-१२ दध्यङ् आथर्वणः; १३ मेधातिथिः; १४-१६ सिन्धुद्वीपः; १७-१९ दध्यङ् आथर्वणः; २० लोपामुद्रा; २१-२४ दध्यङ् आथर्वणः।

अध्याय—३७

मन्त्र— १ दध्यङ् आथर्वणः; २ श्यावाश्वः; ३-६ दध्यङ् आथर्वणः; ७ कण्वः; ८-१६ दध्यङ् आथर्वणः; १७ दीर्घतमाः; १८-२१ दध्यङ् आथर्वणः।

अध्याय—३८

मन्त्र—१-४ दध्यङ् आथर्वणः; ५-२८ दीर्घतमाः।

अध्याय—३९

मन्त्र—१—१३ दीर्घतमाः।

अध्याय—४०

मन्त्र—१—१७ दीर्घतमाः।

यजुर्वेदमन्त्राणां देवतासूची

अध्याय—१

मन्त्र—१ सविता अघ्न्याः वा; २—४ यज्ञः; ५ अग्निः; ६ प्रजापतिः; ७ यज्ञः; ८ अग्निः; ९ विष्णुः; १० सविता; ११ अग्निः; १२, १३ आपः; १४, १५ यज्ञः; १६ वायुः; १७—१९ अग्निः; २० सविता; २१ यज्ञः; २२ घर्मः; २३ अग्निः; २४ विद्युत्; २५, २६ अग्निः; २७—३१ यज्ञः।

अध्याय—२

मन्त्र— १, २ यज्ञः; ३, ४ अग्निः; ५ यज्ञः; ६ विष्णुः; ७ अग्निः; ८ विष्णुः; ९ अग्निः; १० इन्द्रः; ११ द्यावापृथिव्यौ; १२ सविता; १३ बृहस्पतिः; १४ अग्निः; १५ अग्निसोमेन्द्राः; १६, १७ अग्निः; १८ विश्वेदेवाः; १९ अग्निवायू; २० अग्निः; २१ प्रजापतिः; २२ इन्द्रः; २३ प्रजापतिः; २४ त्वष्टा; २५ विष्णुः; २६ ईश्वरः; २७—३० अग्निः; ३१—३३ पितरः; ३४ आपः।

अध्याय—३

मन्त्र—१—४ अग्निः; ५ अग्निवायुसूर्याः; ६—८ अग्निः; ९, १० अग्निसूर्यौ; ११, १२ अग्निः; १३ इन्द्रः; १४—१९ अग्निः; २० आपः; २१ विश्वेदेवाः; २२—२७ अग्निः; २८-२९ बृहस्पतिः; ३० ब्रह्मणस्पतिः; ३१—३३ आदित्यः; ३४ इन्द्रः; ३५ सविता; ३६ अग्निः; ३७ प्रजापतिः; ३८—४० अग्निः; ४१ वास्तुरग्निः; ४३, ४३ वास्तुः; ४४, ४५ मरुतः; ४६ इन्द्रो मरुतश्च; ४७ अग्निः; ४८, ४९ यज्ञः; ५०—५२ इन्द्रः; ५३—५५ मनः; ५६ सोमः; ५७—६३ रुद्रः।

अध्याय—४

मन्त्र— १ आप ओषधयश्च; २ आपः; ३ मेघः; ४ परमात्मा; ५, ६ यज्ञः; ७ अग्निः; ८ ईश्वरः; ९ ऋक्सामनी; १० यज्ञः; ११ अग्निः; १२, १३ आपः; १४—१७ अग्निः; १८—२३ वाक् विद्युत् च; २४ यज्ञः; २५ सविता; २६ यज्ञः; २७ सोमः; २८, २९ अग्निः; ३०, ३१ वरुणः; ३२ अग्निः; ३३ सूर्यः; ३४ यजमानः; ३५, ३६ सूर्यः; ३७ यज्ञः।

अध्याय—५

मन्त्र—१ विष्णुः; २, ३ यज्ञः; ४ अग्निः; ५ विद्युत्; ६ अग्निः; ७ सोमः; ८, ९ अग्निः; १०—१२ वाक्; १३ यज्ञः; १४ सविता; १५—२१ विष्णुः; २२, २३ यज्ञः; २४ राजा; २५—२८ यज्ञः; २९, ३० ईश्वरः; ३१—३७ अग्निः; ३८ विष्णुः; ३९ सोमः सविता च; ४० अग्निः; ४१ विष्णुः; ४२ अग्निः; ४३ यज्ञः।

अध्याय—६

मन्त्र— १ स्वधितिः; २ अग्रेणीः; ३—५ विष्णुः; ६ यजमानः; ७ त्वष्टा; ८ बृहस्पतिः; ९ सविता; १० आपः; ११ वातः; १२ यजमानः; १३ आपः; १४, १५ यजमानः; १६ द्यावापृथिव्यौ; १७ आपः; १८ अग्निः; १९ विश्वेदेवाः; २० त्वष्टा; २१ अग्निः; २२ वरुणः; २३ अध्वरः; २४ सूर्यरश्मयः; २५, २६ सोमः; २७ आपः; २८ यज्ञः; २९ अग्निः; ३०, ३१ आपः; ३२ इन्द्रः; ३३ सोमः; ३४ यज्ञः; ३५ द्यावापृथिव्यौ; ३६ यज्ञः; ३७ इन्द्रः।

अध्याय—७

मन्त्र— १ प्राणः; २ सोमः; ३ देवाः; ४, ५ मघवा; ६ देवाः; ७ वायुः; ८ इन्द्रवायू; ९, १० मित्रावरुणौ; ११ अश्विनौ; १२ देवाः; १३ शुक्रः; १४ सोमः; १५ इन्द्रः; १६ वेनः; १७ देवाः; १८ प्रजापतिः; १९ देवाः; २० विष्णुः; २१ सोमः; २२-२३ देवाः मन्त्रोक्ताः; २४ देवाः; २५ वैश्वानरः; २६ सोमः; २७, २८ प्राणादयो मन्त्रोक्ताः; २९ प्रजापतिः; ३० मध्वादयो मन्त्रोक्ताः; ३१, ३२ इन्द्राग्नी; ३३, ३४ विश्वेदेवाः; ३५—३८ मरुत्वान् इन्द्रः; ३९, ४० महान् इन्द्रः; ४१, ४२ सूर्यः; ४३, ४४ अग्निः; ४५ तुथः विश्ववेदाः; ४६ ब्राह्मणः; ४७ वरुणः; ४८ कामः।

अध्याय—८

मन्त्र— १ विष्णुः; २ मघवा; ३, ४ आदित्यः; ५ विवस्वान्; ६, ७ सविता; ८ विश्वेदेवाः; ९ सोमः; १० प्रजापतिः; ११, १२ सोमः; १३ अग्निः; १४ त्वष्टा; १५ विश्वेदेवाः; १६ त्वष्टा; १७ धात्रादयो मन्त्रोक्ताः; १८ देवाः; १९, २० अग्निः; २१ वातः मनसस्पतिः; २२ यज्ञपतिः यज्ञश्च; २३ वरुणः; २४ अग्निः; २५ सोमः; २६ आपः सोमश्च; २७ अग्निः; २८—३० गर्भः; ३१ मरुतः; ३२ द्यावापृथिव्यौ; ३३—३५ इन्द्रः; ३६ प्रजापतिः; ३७ इन्द्रावरुणौ; ३८ अग्निः; ३९ इन्द्रः; ४१ सूर्यः; ४२, ४३ अघ्न्या गौर्पत्नी वा; ४४ इन्द्रः; ४५, ४६ विश्वकर्मा; ४७—५० सोमः; ५१ प्रजापतयो गृहस्थाः; ५२ प्रजापतिः; ५३ इन्द्रापर्वता (सेनापति सेनानायकौ); ५४—५९ परमेष्ठ्यादयो मन्त्रोक्ताः; ६० यज्ञः; ६१ घर्मः; ६२ यज्ञः; ६३ सोमः।

अध्याय—९

मन्त्र— १ सविता; २ सोमः; ३ सोमः; ४ ऊर्जाहुती; ५ सविता; ६ अश्वः आपश्चः; ७—९ वाजी; १०-१२ इन्द्राबृहस्पती; १३ सविता; १४—१८ बृहस्पतिः; १९, २० प्रजापतिः; २१ यज्ञः; २२ दिशः; २३—२५ प्रजापतिः; २६ सोमादयो मन्त्रोक्ताः; २७, २९ अर्यमादयो मन्त्रोक्ताः; २८ अग्निः; ३०

सविता; ३१—३४ अग्न्यादयो मन्त्रोक्ताः; ३५, ३६ विश्वेदेवाः; ३७ अग्निः; ३८ रक्षोहाः; ३९, ४० यजमानः।

अध्याय—१०

मन्त्र— १ आपः; २ वृषा; ३ अपां पतिः; ४ सूर्यादयो मन्त्रोक्ताः; ५ अग्न्यादयो मन्त्रोक्ताः; ६ आपः; ७ वरुणः; ८ यजमानः; ९ प्रजापतिः; १०—१४ यजमानः; १५ सोमः; १६ मित्रावरुणौ; १७, १८ यजमानः; १९ आपः; २० प्रजापतिः; २१ यजमानः; २२ इन्द्रः; २४, २५ सूर्यः २६ राजासन्दी; २७ वरुणः; २८ यजमानः; २९ अग्निः; ३० सवित्रादयो मन्त्रोक्ताः; ३१, ३२ सोमः; ३३, ३४ अश्विनौ, सरस्वती, इन्द्रः।

अध्याय—११

मन्त्र—१—११ सविता; १२ वाजी; १३ अग्निः; १४ इन्द्रः; १५ क्षत्रपतिः; १६—१९ अग्निः; २० क्षत्रपतिः; २१, २२ द्रविणोदाः; २३—२९ अग्निः; ३०, ३१ दम्पती; ३२-३४ अग्निः; ३५ होता; ३६, ३७ अग्निः; ३८ आपः; ३९ वायुः; ४०—४९ अग्निः; ५०-५२ आपः; ५३ मित्रः; ५४ रुद्रः; ५५ सिनीवाली; ५६, ५७ अदितिः; ५८ वसुरुद्रादित्यविश्वेदेवाः; ५९ अदितिः; ६०, ६१ आदित्यादयो मन्त्रोक्ताः; ६२ मित्रः; ६३ सविता; ६४ मित्रः; ६५, ६६ वस्वादयो मन्त्रोक्ताः; ६७ सविता; ६८, ६९ अम्बा पृथिवी; ७०—८० अग्निः; ८१, ८२ यजमानः; ८३ अन्नपतिरीश्वरः।

अध्याय—१२

मन्त्र—१, २ अग्निः; ३ सविता; ४ गरुत्मान्; ५ विष्णुः; ६—११ अग्निः; १२ वरुणः; १३ अग्निः; १४ सूर्यः; १५—३४ अग्निः; ३५ आपः; ३६—४४ अग्निः; ४५ पितरः; ४६—५४ अग्निः; ५५ आपः; ५६ इन्द्रः; ५७—५९ अग्निः; ६० द्वावग्नी; ६१ पृथिवी; ६२—६४ निर्ऋतिः; ६५ यजमानः; ६६ इन्द्रः; ६७, ६८ कवयः कृषीवला वा; ६९—७१ कृषिः; ७२ मित्रादयो मन्त्रोक्ताः; ७३ अघ्न्याः; ७४ अश्विनौ; ७५—१०१ ओषधयः; १०२ कः; १०३, १०४ अग्निः; १०५ आशीः; १०६—१११ अग्निः; ११२—११४ सोमः; ११५—११७ अग्निः।

अध्याय—१३

मन्त्र— १, २ अग्निः; ३ आदित्यः; ४ हिरण्यगर्भः; ५ आदित्यः; ६, ७; ८ सर्पाः; ९—१५ अग्निः; १६—१९ राज्ञी; २०, २१ पत्नी; २२ अग्निः; २३ बृहस्पतिः; २४ प्रजापतिः; २५ ऋतवः; २६ इष्टका (राज्ञी); २७—२९ विश्वेदेवाः; ३० प्रजापतिः; ३१ वरुणः; ३२ द्यावापृथिव्यौ; ३३ विष्णुः; ३४, ३५ इष्टका

(राज्ञी); ३६—४५ अग्निः; ४६ सूर्यः; ४७—५२ अग्निः; ५३ आपः; ५४—५८ प्राणभृत् शक्तिः।

अध्याय—१४

मन्त्र—१—५ अश्विनौ; ६ ऋतवः; ७ विश्वेदेवाः; ८ वायुः; ९, १० प्रजापत्यादयो मन्त्रोक्ताः; ११ इन्द्राग्नी; १२ वायुः; १३ दिशः; १४ वायुः; १५, १६ ऋतवः; १७ आयुरित्यादयो मन्त्रोक्ताः; १८ छन्दांसि; १९ पृथिव्यादयो मन्त्रोक्ताः; २० अग्न्यादयो मन्त्रोक्ताः; २१, २२ पत्नी; २३ यज्ञः; २४, २५; २६ अग्न्यादयो मन्त्रोक्ताः; २७ ऋतवः; २८—३१ प्रजापत्यादयो मन्त्रोक्ताः।

अध्याय—१५

मन्त्र— १, २ अग्निः; ३ पत्नी (इष्टका) ४—७ छन्दांसि; ८, ९ प्रतिपदादयो मन्त्रोक्ताः; १०—१४ राज्ञयादयो मन्त्रोक्ताः; १५—१९ हरिकेशादयो मन्त्रोक्ताः; २०—५६ अग्निः; ५७ ऋतवः; ५८ सूर्यः; ५९ इन्द्राग्नी; ६० आपः; ६१ इन्द्रः; ६२ अग्निः; ६३, ६४ इष्टका (पत्नी); ६५ अग्निः।

अध्याय—१६

मन्त्र—१—१६ एको रुद्रः; १७—४६ रुद्राः; ४७—५३ एको रुद्रः; ५४—६६ बहवो रुद्राः।

अध्याय—१७

मन्त्र— १ मरुतः; २—१२ अग्निः; १३, १४ प्राणः; १५, १६ अग्निः; १७—३२ विश्वकर्मा; ३३—४४ इन्द्रः; ४५ इषुः; ४६ योद्धारः; ४७ मरुतः; ४८, ४९ इन्द्रादयो मन्त्रोक्ताः; ५० अग्निः; ५१ इन्द्रः; ५२, ५३ अग्निः; ५४ दिशः; ५५, ५६ अग्निः; ५७ यज्ञः; ५८ अग्निः; ५९, ६० आदित्यः; ६१ इन्द्रः; ६२ यज्ञः; ६३ इन्द्रः; ६४ इन्द्राग्नी; ६५—७३ अग्निः; ७४ सविता; ७५—७७ अग्निः; ७८ विश्वकर्मा; ७९ अग्निः; ८०—८६ मरुतः; ८७—९० अग्निः; ९१—९९ यज्ञपुरुषः।

अध्याय १८

मन्त्र—१—२७ अग्निर्यज्ञो वा; २८ प्रजापतिः; २९ अग्निर्यज्ञो वा; ३० सविता; ३१ विश्वेदेवाः; ३२—३४ वाजः; ३५,३६ अग्निः; ३७ राजा; ३८—४३ अग्निसूर्यचन्द्रवातयज्ञमनसः मन्त्रोक्ताः; ४४ प्रजापतिः; ४५ वायुः ४६ अग्निः; ४७, ४८ बृहस्पतिः; ४९ वरुणः; ५०—५५ अग्निः; ५६ यज्ञः; ५७,

५८ अग्निः; ५९, ६० देवाः; ६१—६७ अग्निः; ६८—७१ इन्द्रः; ७२—७५ अग्निः; ७६ विश्वेदेवाः; ७७ अग्निः।

अध्याय—१९

मन्त्र—१—५ सोमः; ६, ७ इन्द्रः; ८—१० सोमः; ११ अग्निः; १२ अश्विसरस्वत्यौ; १३—१५ सोमः; १६—३१ यज्ञः; ३२ इन्द्रः; ३३—३५ सोमः; ३६, ३७ पितरः; ३८—४१ अग्निः; ४२ सोमः; ४३ सविता; ४४ विश्वेदेवाः; ४५ पितरः; ४६ यजमानाशीः; ४७ देवयानपितृयाणौ; ४८ अग्निः; ४९—५३ पितरः; ५४ सोमः; ५५—६३ पितरः; ६४—६६ अग्निः; ६७—७० पितरः; ७१ इन्द्रः; ७२—७९ इन्द्रस्य इन्द्रियम्; ८०—९५ अश्विसरस्वतीन्द्राः।

अध्याय—२०

मन्त्र—१ राजासन्दी (सिंहासनम्); २, ३ राज्याभिषेकः; ४ राजा; ५—१० राजशक्तिः; ११ देवाः; १२ विश्वेदेवाः; १३ राजशक्तिः; १४—१६ अग्निवायुसूर्याः मन्त्रोक्ताः; १७ यज्ञः; १८ वरुणः; १९, २० आपः; २१ सूर्यः; २२ अग्निः; २३ समित्; २४—२६ अग्निः; २७ सोमः; २८—३१ इन्द्रः; ३२ ईश्वरः; ३३, ३४ सोमः; ३५ अश्व्यादयो मन्त्रोक्ताः; ३६—५४ इन्द्रः; ५५—६९ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ७०—७२ इन्द्रसवितृवरुणाः; ७३—७७ अश्विसरस्वतीन्द्राः; ७८-७९ अग्निः; ८० अश्विसरस्वतीन्द्राः; ८१, ८२ अश्विनौ; ८४—८६ सरस्वती; ८७—८९ अग्निः; ९० अश्विसरस्वतीन्द्राः।

अध्याय—२१

मन्त्र—१, २ वरुणः; ३, ४ अग्नीवरुणौ; ५ अदितिः; ७ स्वर्ग्या नौः; ८, ९ मित्रावरुणौ; १०, ११ वाजिनः; १२ अग्निः; १३ तनूनपात् सरस्वती च; १४ सोमः; १५ अग्निः; १६ बृहस्पतिः; १७ विश्वेदेवाः; १८ दैव्यौ होतारौ; १९ तिस्रो देवीः (इडा, सरस्वती, भारती); २० त्वष्टा; २१ सविता; २२ वरुणः; २३ वसवः; २४ रुद्राः; २५ आदित्याः; २६ ऋभवः; २७ मरुतः; २८ देवाः; २९—४० अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४१—४५ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४६—५८ अश्विसरस्वतीन्द्रादयो मन्त्रोक्ताः; ५९—६१ अश्विसरस्वतीन्द्रा मन्त्रोक्ताः।

अध्याय—२२

मन्त्र— १ सविता; २ कवयः; ३ अग्निः; ४ प्रजापतिः; ५ प्रजापत्यादयो मन्त्रोक्ताः; ६ अग्न्यादयो मन्त्रोक्ताः; ७, ८ प्राणिव्यापाराः; ९—१४ सविता; १५—१७ अग्निः; १८ पवमानः; १९ अग्निः; २० अग्निरश्वो वा; २० प्रजापत्यादयो मन्त्रोक्ताः; २१ देवः; २२ ब्रह्म; २३ प्राणादयो मन्त्रोक्ताः; २४

दिश:; २५ आप:; २६ वातादयो मन्त्रोक्ता:; २७ अग्न्यादयो मन्त्रोक्ता:; २८ नक्षत्रादयो मन्त्रोक्ता:; २९—३४ पृथिव्यादयो मन्त्रोक्ताः।

अध्याय—२३

मन्त्र— १ हिरण्यगर्भ:; २ प्रजापति:; ३ ईश्वर:; ४ प्रजापति:; ५ आदित्य:; ६ सूर्य:; ७ इन्द्र:; ८ वसुरुद्रादित्याः मन्त्रोक्ता:; ९—१२ प्रहेलिका प्रश्नोत्तरम्; १३ ब्रह्मादयो मन्त्रोक्ता:; १४ ब्रह्मा; १५ वाजी; १६ सविता; १७ अग्न्यादयो मन्त्रोक्ता:; १८ प्राणादयो मन्त्रोक्ता:; १९ गणपति:; २० राजाप्रजे; २१ प्रजापति:; २२, २३ राजाप्रजे; २४ राजा; २५ ब्रह्मा; २६, २७ राजाप्रजे; २८ प्रजापति:; २९ देवा:; ३०, ३१ राजाप्रजे; ३२ दधिक्रावा; ३३—३७ राजा; ३८ नम: (अन्नम्); ३९—४४ राजा; ४५—४८ प्रहेलिका प्रश्नोत्तरम्; ४९—६२ प्रष्टृसमाधातारौ; ६३—६५ प्रजापतिः।

अध्याय २४

मन्त्र— १ प्रजापत्यादयो मन्त्रोक्ता:; २ सोमादयो मन्त्रोक्ता:; ३ अश्व्यादयो मन्त्रोक्ता:; ४ मरुदादयो मन्त्रोक्ता:; ५ विश्वेदेवादयो मन्त्रोक्ता:; ६ अग्न्यादयो मन्त्रोक्ता:; ७ इन्द्रादयो मन्त्रोक्ता:; ८ इन्द्राग्न्यादयो मन्त्रोक्ता:; ९ इन्द्रादयो मन्त्रोक्ता:; १० अन्तरिक्षादयो मन्त्रोक्ता:; ११ वसन्तादयो मन्त्रोक्ता:; १२ अग्न्यादयो मन्त्रोक्ता:; १३ विराजादयो मन्त्रोक्ता:; १४ अग्न्यादयो मन्त्रोक्ता:; १५ इन्द्रादयो मन्त्रोक्ता:; १६ अग्न्यादयो मन्त्रोक्ता:; १७ इन्द्राग्न्यादयो मन्त्रोक्ता:; १८ पितर:; १९ शुनासीरादयो मन्त्रोक्ता:; २० वसन्तादयो मन्त्रोक्ता:; २१ समुद्रादयो मन्त्रोक्ता:; २२ सोमादयो मन्त्रोक्ता:; २३, २४ अग्न्यादयो मन्त्रोक्ता:; २५ कालावयवा:; २६ भूम्यादयो मन्त्रोक्ता:; २७ वस्वादयो मन्त्रोक्ता:; २८ ईशानादयो मन्त्रोक्ता:; २९—३१ प्रजापत्यादयो मन्त्रोक्ता:; ३२ सोमादयो मन्त्रोक्ता:; ३३ मित्रादयो मन्त्रोक्ता:; ३४ पर्जन्यादयो मन्त्रोक्ता:; ३५ चन्द्रादयो मन्त्रोक्ता:; ३६ अश्व्यादयो मन्त्रोक्ता:; ३७ अर्धमासादयो मन्त्रोक्ता:; ३८ वर्षादयो मन्त्रोक्ता:; ३९ आदित्यादयो मन्त्रोक्ता:; ४० विश्वेदेवादयो मन्त्रोक्ताः।

अध्याय—२५

मन्त्र— १ सरस्वत्यादयो मन्त्रोक्ता:; २ प्राणादयो मन्त्रोक्ता:; ३ इन्द्रादयो मन्त्रोक्ता:; ४ अग्न्यादयो मन्त्रोक्ता:; ५ इन्द्रादयो मन्त्रोक्ता:; ६ मरुदादयो मन्त्रोक्ता:; ७ पूषादयो मन्त्रोक्ता:; ८ इन्द्रादयो मन्त्रोक्ता:; ९ पूषादयो मन्त्रोक्ता:; १० हिरण्यगर्भ:; ११—१३ ईश्वर:; १४ यज्ञ:; १५ देवा:; १६ विश्वेदेवा:; १७ वायु:; १८ ईश्वर:; १९ इन्द्रादयो मन्त्रोक्ता:; २०—२२ देवा:; २३ द्यौरित्यादयो मन्त्रोक्ता:; २४ मित्रादयो मन्त्रोक्ता:; २५ देवा:; २६—२९ यज्ञ:; ३० देवा:;

३१—३४ यज्ञः; ३५ विश्वेदेवाः; ३६ यज्ञः; ३७ देवाः; ३८ यज्ञः; ३९ देवाः; ४०, ४१ यज्ञः; ४२ त्वष्टा; ४३, ४४ आत्मा; ४५ अदितिः; ४६ विश्वेदवाः; ४७, ४८ अग्निः।

अध्याय—२६

मन्त्र—१ अग्न्यादयो मन्त्रोक्ताः; २, ३ ईश्वरः; ४ इन्द्रः; ५ सूर्यः; ६—८ वैश्वानरः; ९ अग्निः; १० इन्द्रः; ११—१३ अग्निः; १४ संवत्सरः; १५ विप्रः; १६ अग्निः; १७ इन्द्रः; १८ ईश्वरः; १९ देवाः; २०, २१ अग्निः; २२—२५ सोमः; २६ अग्निः।

अध्याय—२७

मन्त्र—१—७ अग्निः; ८ बृहस्पतिः; ९ अश्विनौ; १० सूर्यः; ११—१६ अग्निः; १७ यज्ञः; १८ अग्निः; १९ तिस्रो देवीः (इडा, सरस्वती, भारती); २० त्वष्टा; २१, २२ अग्निः; २३, २४ वायुः; २५, २६ प्रजापतिः; २७—३५ वायुः; ३६—४१ इन्द्रः; ४२—४४ अग्निः; ४५ संवत्सरः।

अध्याय—२८

मन्त्र—१—३ इन्द्रः; ४ वसुरुद्रादित्याः; ५, ६ इन्द्रः; ७ अश्विनौ; ८, ९ इन्द्रः; १० बृहस्पतिः; ११—१३ इन्द्रः; १४ अहोरात्रे; १५, १६ इन्द्रः; १७ अश्विनौ; १८—२१ इन्द्रः; २२—२४ अग्निः; २५—२८ इन्द्रः; २९ अहोरात्रे; ३० अश्विनौ; ३१ तिस्रो देवीः (भारतीः, बृहतीः, महीः); ३२, ३३ इन्द्रः; ३४ अग्निः; ३५—४६ इन्द्रः।

अध्याय—२९

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वर्णानुक्रम-सूची ।

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